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THE FIRST EIRENICON OF THE TWENTIETH CENTURY.[1]

ON the feast of St. Peter, 1900, the yearly meeting of the Association for the Promotion of the Reunion of Christendom took place in London. At the "High Celebration," which it was hard to distinguish from High Mass, the sermon was preached by the Rev. Spencer Jones, M. A., rector of the Cotswold village, Moreton-in-Marsh. The preacher had probably been chosen for his task on account of his great labors as a catechist. For some years past he has made it his pastoral work to popularize the Sulpician method of catechizing, having written books and given lectures up and down the country with this intent. From time to time, when heated controversies have made their appearance in church papers, his name has appeared under letters that were always characterized by a happy blending of fairness and sound sense. Inspired doubtlessly by the thought of the feast, the preacher on the occasion to which I have referred took as his text the words of St. Matthew's Gospel, "Thou art Peter and upon this Rock will I build my Church" (Matt. 16: 18). The sermon was characteristic of the man. It laid down the principle that the primacy of St. Peter was clearly set forth in the Gospels and the Acts, and always held by the primitive Church. The clear duty of the English Church—herself a daughter of Rome—was to acknowledge that the only hope of Reunion was in the direction of the Holy See. This acknowledgment would manifest itself in seeking a union through truth;

[1] *England and the Holy See.* An Essay towards the Reunion of Christendom. By Spencer Jones, M.A. With a Preface by the Right Hon. the Viscount Halifax. New York, London, Bombay: Longmans, Green & Co. 1902.

hence the duty of listening to the claims of Rome as set forth by herself and of striving conscientiously to believe and embrace them. There was a slender congregation to listen to the speaker's words. But amongst them was one whom many look to as the foremost individuality of the Establishment, Lord Halifax. During the course of the sermon some of the congregation left the church, perhaps in protest. It made little odds to the calm Cotswold vicar, who went forward with his reasons and his pitiless logic with grim resolution; though to some it would seem clear that he was doing his best to shut the door of his own vicarage in his face, and strip himself of almost everything that a clergyman holds dear—his home and his church—his priestly rank. At the close of the sermon Lord Halifax went to the vestry and congratulated the preacher, expressing a hope that the sermon might be printed as it stood, or issued as a pamphlet. Mr. Jones thought it best to aim at giving his thoughts the form of a pamphlet; but as his study of the subject widened, new thoughts of importance suggested themselves, and the present book is the outcome of the sermon.

After the scene at the meeting of the Association (for the Promotion of the Reunion of Christendom), we are not surprised to find a Preface to the present work from the pen of Lord Halifax. In great part he has made use of a paper of his which appeared in the *Nineteenth Century*, April, 1896. This fact is not without its interest, since the thoughts incorporated in the paper were stimulated by the consciousness that His Holiness Leo XIII was then examining the question of Anglican Orders with a view to Reunion. It was easy to be generous toward Rome when it was hoped that Rome would be conciliatory toward Canterbury. Every word of the peer's able plea for Reunion is the expression of one who felt the duty of an open-handed give-and-take. In the month of September following came the Papal Letter *Apostolicae Curae*, with its unmistakable and irreversible decision that ordinations carried out according to the Edwardine Ordinal were null and void. Viscount Halifax would have been more than human not to have felt a flush of disappointment, perhaps even, in his position, of irritation, as what seemed to be the last road toward Reunion was grimly blocked up by a Papal "We pronounce and

declare." There is a history of secret self-discipline and sterling faith in the phenomenon of Lord Halifax's enunciation of the same hopes and the same efforts five years after the last ray of hope seemed quenched by the fiat of Rome. There is a passage in the preface which covers, if it does not display, a world of spiritual self-conquest worthy of the writer:

"It will be objected, perhaps, that recent events have made all question of Reunion impossible. Is it so? Is it not rather the truth, whatever assertions may be made on either side as to the consequences and logical results of the Bull on Anglican Orders, that the question of Reunion still occupies the field, and that lines of communication have been opened up between members of the Anglican and Roman Communions which are destined under the guidance of God's good providence, and as He sees fit, to have great and far-reaching results? The personal intercourse of those who seek the peace of the Church in sincerity and love is a great dissolvent of differences, even of those which seem the most insurmountable."

The Reunion of Christendom has become a noble passion of the peer. Seldom do we remember reading a more touching plea for sympathy with the Reunion movement than the following:

"That it should have been found possible to acquiesce in a state of things which assumes that it is a normal condition for Christians to refuse to communicate with one another in precisely those matters which separate them off from the outside world, would certainly have seemed antecedently inconceivable. Experience, however, shows that it is not so. To the majority of the followers of Jesus Christ the divisions of Christendom are a matter of no real concern. They accept them as a matter of course. Even good people to whom religion within the limits of their own communion is a subject of real interest, never appear to give the fact of their separation in religious matters a thought. Such separation is nothing more to them that an accidental and occasional inconvenience in private or public life. They may indeed talk of the divisions of Christendom as a thing to be deplored, but the sense that they are intolerable, *that our religious quarrels are quarrels which must be made up*, that God should be left no peace till He has brought all men to be again of one mind in His holy Church, never even occurs to them."

Yet it is no mere sentimental or fatuous union which Viscount Halifax advocates. In his own words:

"It is no unreal or fictitious union of independent Churches professing diverging creeds that we seek, *but a union founded on the profession of one faith* with only those differences with regard to discipline and practice which might rightly be acquiesced in. It is the revelation to the world of that Unity in which the Lord founded His Church and in which she abides one throughout all ages. . . ."

And in a brief closing paragraph the writer shows his point of incidence and coincidence with the author of the work:

"Let us then keep the eventual Reunion of the whole Christian family ever in view and let us pray for it, let us labor for it, *and in the first place let us strive for that reunion of the Church of England with the Apostolic See* which is so necessary for the maintenance of the faith, for the vindication of ecclesiastical authority, for the welfare of Christ's religion, and the spread of the Kingdom of God upon earth."

Altogether it is a noble preface, worthy of its noble writer.

The author of the work itself has one conspicuous merit, due, no doubt, to his rôle of catechist. There is not a single obscure line or sentence in the entire work. Not only does he clearly set down his end and aim in writing, but he never loses sight of it whilst aiming. From the first he plainly lets it be felt that he is speaking in his own name. Far from claiming to be the mouthpiece of the English Church, he will not allow himself to be thought the spokesman of the English Church Union, or even of that body of lesser magnitude, the Association for the Promotion of the Reunion of Christendom.[2] He speaks in his own name. This is at once the weakness and strength of his book. While giving his views a non-official character, which may disappoint those who are hungering and thirsting for a formal Romeward advance on the part of the English Church, it allows him to set forth these views with an uncompromising frankness. He may only represent a few, but he will probably influence many.

His aim then is not to make a formal offer of peace, or even to suggest the outlines of an ecclesiastical armistice.

Unlike the writers of every previous eirenicon he states the Roman Catholic doctrine as it stands in the dogmatic decisions of the Church. Truth being his first intent, and unity its fruit, he is more concerned to give the doctrines of the Church as he finds them to be, than to report upon them as he might wish them to be. It is his one wish to provide the Intelligence Department of the friends of Reunion with trustworthy reports, though for the moment the information appears to be inconvenient, if not indeed demoralizing. As he says so truly, "Facts are our masters."

Thus it may be objected against the whole book that it leads to no practical issues, and that it might be likened to a moral sermon which had no exhortation and stimulated no definite resolu-

[2] The secretary, the Rev. F. G. Lee, has been lately reconciled to the Church.

tion. The author would no doubt reply: "True. I have no scheme of reunion. As I say in the Introduction, my general aim is to contribute materials for discussion, and to do something toward restoring the great doctrine of unity to that position in the context of Christian thought which properly belongs to it, and the leading idea throughout is the principle of proportion as applied to any progressive movement that may arise in the direction of Reunion with the Holy See."

He puts the aim of the book in another way in Chapter 1, Section 2: "The subject of reunion must be allowed to come before us in the shape of a bill for discussion, and that discussion must itself be free and fair before we can hope to place it on the statute book of the Church as an act." And if it be urged that there is nothing likely to be gained by such a seemingly nebulous intent, the author remarks in his own proverbial way, "Efforts must not be described as failures because they fail of their objects."

And, truth to say, an effort such as this must sooner or later be made by the High Church section of the Established Church; and the sooner the better. A state of things has come to pass that cries out for a new plan of campaign, if not for a new creed and a new authority. Something like a crisis has occurred; but it threatens to be chronic unless explanations are given and taken or parties in the Anglican Church give place to schisms. For—

> "It is not merely that the majority of English churchmen have appealed away from the Privy Council; many thousands of them have also appealed, on points that cannot be described as insignificant, away from the Episcopate in England to the Holy Church throughout the world outside. We have said to the Civil Courts, 'We will not obey you;' and on certain specific questions we have said also to the Bishops, 'We will not obey you.' The Bishops in their turn now ask us—and it is inevitable that they should do so—'Whom, then, will you obey?' And to this we return the answer, 'We will obey the Holy Church throughout the world.'
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> "It would not be easy to say more; and no one who attaches any real meaning to his profession in the Creed can allow himself to say less. However, this represents only the beginning of a discussion which is destined to prove one of the most momentous in the history of the English Church." (Ch. 1.)

It is significant, perhaps even prophetic, that this first complete statement of the discussion should be written with the grave eloquence and flawless logic of a judge, and that it should open the twentieth century with a dispassionate eirenicon directed toward the throne of the Fisherman.

The book contains six chapters, which branch out into many minute yet accurately marked subdivisions or sections. Everywhere the clear and forcible thinker shows his power. The following headings of the six chapters may keep the reader from confusion in what we may have to say hereafter. The six chapters are entitled: 1. Principles of Reunion; 2. Unity; 3. St. Peter; 4. Divisions; 5. Hindrances and Helps; 6. History of Reunion.

The reader may be informed that he need not expect a dry dissertation. Although the author nowhere aims at displaying his powers of rhetoric, he cannot altogether dissemble the possession of them. They make themselves felt when he least intends it. A sense of humor can be detected even in the most grave and weighty sections of the book. What could be more pithily put than the following?

"We may say vaguely that we must look forward in God's own good time to a reunited Christendom; and however wholesome this may sound, it generally signifies that we do not feel called upon to do anything ourselves to promote that happy consummation."

Or again:

"With the Catholic, religion is mainly an offering, and with the Protestant it is regarded for the most part as an extract. A Protestant . . . sees two little Italian boys sparring behind a priest at Mass, and his worst suspicions as to the corruption of the Roman Church are confirmed. Some members of every congregation are too good to be well behaved; while others are too well behaved to be good."

With such a fine sense of humor it is no slight praise to say that he has not allowed one word of bitterness to escape his pen.

In many ways the first chapter of the book may well be counted the most original and best. The author begins from the axiom that if the Church of England be not the whole Church, she must be a part; and that if she is but a part, it is clearly a duty to lay down her relations to the whole in view of Reunion. Then follows a series of propositions, "some of which, indeed, will appear obvious, while as regards others, I shall ask the reader to assume the limitations of a prefix, such as, 'Let it be granted,' or 'Let us assume for discussion's sake,' or, 'Does it not appear likely that'—."

It may serve to show how far the work is in advance of every

pervious eirenicon, if we set down these propositions without any change. The italics are ours.

1. That Christendom is divided against itself.
2. That a house divided against itself cannot stand.
3. That our Lord meant us to be one.
4. That it is our duty therefore to compose our quarrels.
5. That He has endued us with power to do so.
6. That this power discovers itself in the work of the Holy Spirit on the part of God, in prayer and labor on the part of man.
7. That it was to the Church, regarded as one, that our Lord vouchsafed the promise of His presence.
8. That the *enterprise of Reunion is therefore genuine since its purpose is divine.*
9. That a divine ideal must be capable of fulfilment.
10. That as a matter of history no other form or principle of government has been able to come near the Holy See in its power to keep together in the bond of a living fellowship so many thousands of Christians.
11. That the communion of Rome is conspicuous in the records of Scripture—"I thank God that your faith is spoken of throughout all the world"—and appears at once unique and conspicuous in the subsequent records of the Church.
12. *That the See of Rome is the Apostolic See and is destined to become the visible centre of Christendom.*
13. That Rome is in fact the mother of English Christianity.
14. *That Reunion, for the English Church, signifies Reunion with the Church of Rome.*
15. *That England cannot formally remain as she is, except so far as she is infallible.*
16. *That Rome cannot formally cease to be what she is since she claims to be infallible.*
17. That two cannot continue to agree except they walk together.
18. That fellowship and communion are therefore necessary if faith is to continue one.
19. That two cannot walk together unless they be agreed.
20. That it is therefore necessary to study the belief of the other Communions before we oppose them or unite with them.

21. That a more extended recovery of contact is calculated to destroy prejudice and thereby to prepare the way for communion.
22. That since "large changes and adaptations of belief are possible within the limits of the same unchanging formulae," explanation will be found in fact to remove misunderstandings and to reduce the distance between us.
23. That time, which is an "element in all growth," has already effected much.
24. That circumstances, which alter cases, do thereby and so far determine duties.
25. That movements, therefore, which may be inexpedient at one point of time, may come to be wise and proper at another.
26. *That fair and free discussion as distinguished from the recommendation of practical steps will serve* to prepare us for conjunctures.
27. That Reunion has come at length to be recognized both as an idea and as a necessity among the communities of Christians; and that the same freedom of discussion must be allowed in relation to Rome as is universally permitted in all other directions.
28. And that at all times and under all circumstances "Love is the fulfilling of the law."

To many of the readers of this magazine the above propositions will appear as a dream. Assuredly the proposals for Reunion have entered a new phase with the new century!

In the Sections of Chapter I, entitled Proportion; Theory and Practice; The State of Parties; the Anglican Church,—the psychological and theological principles of Reunion receive the fullest treatment we have yet read. Sound sense is written in every line. But can Catholics imagine the following sentiments in the mouth of an influential rector of an Anglican parish?

"Instead of saying that (Rome) . . . is hopeless because she will not change, we ought rather to say that the fact of Rome's not changing is proved to be an abiding fact and must be reckoned with as such. In other words, instead of saying that our end is to change Rome, we should say that the starting-point of our enterprise is the fact that she cannot change. In the same way I should say that the proper function

of the Anglican Church and also of the Dissenting bodies is to change and to move, since this is in fact what they have ever done."

In Chapter II, the author deals with the Church's Unity—the Divine Ideal; the Church of the Bible; of the Fathers; of the Prayer-Book; and lastly the Roman, Anglican, and Undenominational Types of Unity. It is difficult to see how the subject-matter of this chapter could be put in a clearer or more convincing way. For example, what could be truer or more forcibly worded than the following?

"It is misleading to contend that Unity is merely the ultimate triumph of our cause, when our Lord expressly says that it is meant to be the cause of our triumph. Unity is the first note of the Church, a divine instrument for the conversion of the world."

The analysis of the Roman, Anglican, and Undenominational types of Unity could hardly be carried out in a more accurate and painstaking way. The case is summed up in sentences like these:

"Are we to wind up our dogma at the risk of alienating men, or are we to relax it in order to attract them? The Undenominational type of Unity follows the latter course; the Catholic type of Unity, the former. The basis of Undenominational Unity is a common sentiment; and of Catholic Unity, a common faith. The Undenominationalist School call for a union of hearts and sentiments and deprecate the too frequent reference to dogmatics; while the Catholic School, on the other hand, are wont to affirm that the truth should come first and Unity afterwards.

"Now of these three (Roman, Anglican, and Undenominational) types, *I think it will be acknowledged that the Roman type comes nearest to that ideal of Unity presented by our Lord.*"

As would be expected from the title of the book, the question of the Petrine claims has by far the most lengthy treatment. To our way of thinking the author has succeeded in setting forth the accepted Catholic position with unexceptional clearness and force. He everywhere shows himself a student of Allies; nor can it be a derogation to the fame of the master to proclaim the student worthy of his teacher. To all those who have stood apart from the great movement of Catholic thought going on during the past decade beyond the frontiers of the Catholic Church, it may seem a puzzling phenomenon that an Anglican vicar of no mean reputation in his communion is found setting forth the Petrine claims with the skill and strength of the most noteworthy of Catholic apologists. It is a long journey from the days of Bluff King Hal

with his Oath of Supremacy and his gibbets to the Cotswold vicar with his deep human insight into the ruthless logic of the past three centuries and a half.

In the third chapter, entitled "Divisions," Mr. Jones gives us a careful study of the Distribution of Power; Bias; The Church and the Nation; The House Divided Against Itself; Theological and Physical Science; The Church and Dissent. The whole chapter betrays the thinker who has kept in sight of modern evolutionary theories. Perhaps the most original section is the one devoted to the vexed relations between theology and physical science, where a parallel between Darwin's *Origin* and Newman's *Development* is worked out with persuasive force and freshness.

In the fifth chapter, under the heading "Hindrances and Helps," the writer discusses from a Catholic standpoint the current stock objections urged against Catholics. Two sections, on Principles of Recovery, and the Rule of Faith, serve as an introduction. A characteristic passage from the former may be quoted.

> "If we contemplate the various degrees in the Hierarchy from the lowest to the highest, we shall find ourselves reasoning thus: A parish is a circle within the diocese, and an incumbent sits at its centre; a diocese is a circle within the province, and a bishop sits at its centre; a province comprises many dioceses, and a metropolitan sits at its centre; the Church comprises many provinces and . . Proportion certainly inclines us to look for a point, for a climax, for a final court of appeal."

The difficulties handled are—Bible Reading; the Blessed Virgin; Infallibility; the Roman Congregations; Excommunication; Penance; Indulgences; the Mass; Intention; Images; Indulgences; the Jesuits; Forgeries. All these topics are treated with an accuracy that would do credit to a Catholic theologian. There is hardly a word that would forbid or even delay a *nihil obstat*. Perhaps readers will find most food for thought in the sections on Excommunication and the Roman Congregations.

The closing chapter deals with all previous personal or associated attempts to bring about Reunion.

Our readers will not conclude that every statement in *England and the Holy See* has our intellectual suffrage. No doubt a lynx-eyed theologian might cull an *index expurgatorius* of inac-

curate, perhaps even untrue and heretical, propositions from a writer who has dealt with so many of the most perplexing theses of apologetic theology. But, as the author observes so well, "reconciliation does not run with logic;" nor do we think that a Board of Conciliation, if ever it were sanctioned by the Church, would be a success if it were exclusively made up of theologians. Our task—and it has been a task of many consolations in this present paper—is to put before Catholic America this first peace-offering of the twentieth century. The moment of proposition and statement must precede the moment of criticism. It is merely sought to lay a new phase of religious development before the people of the United States, in the conviction that sooner or later most of the religious and social causes of the world must be heard at that great tribunal. A phenomenon of immeasurable import took place but a few years since, when in the heart of the great World's Fair a congress of all religions met to explain and discuss their beliefs. Although it was clear from the first that the Catholic Church had claims which put it in an unique position of passive friendliness, there was much to rejoice the hearts of those who long for the building up of the walls of Jerusalem in this first world-wide effort to bring about a common worship of the common Father. It is with no mistrust that the present writer ventures to introduce the Catholics of the United States to the latest attempt of one beyond the frontiers of the Church to broach the subject of reconciliation with the Holy See, which, in his own weighty words, "will soon come to be recognized—so I have ventured to predict—as one of the greatest questions of the new century."

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MENTAL DISEASES AND SPIRITUAL DIRECTION.

A Chapter in Pastoral Medicine.

THE ordinary forms of mental diseases have, as a rule, been considered as passing incidents in the lives of patients suffering from such disorders. While it was generally understood that severe cases were apt to have recurrences, and that after persist-

ence of mental symptoms for a certain length of time the outlook as regards eventual absolute cure was rather dubious, yet the general prognosis of such states as simple melancholia or simple mania was not considered to be distinctly unfavorable. Patients might very well recover their mental sensibility after even a severe attack, and never have a relapse.

It was something of a distinct surprise to the medical world, a little over a year ago, when one of the most distinguished authorities in Europe on the subject of mental diseases, Professor Kræpelin, of the University of Heidelberg, stated in his text-book of psychiatry, that among a thousand cases of acute mania he has observed only one in which the symptoms did not recur. Professor Berkley, of Johns Hopkins University, Baltimore, one of our best American authorities, in discussing this subject of relapses after single occurrences of mania, is evidently of the opinion that Professor Kræpelin's opinion in the matter represents the inevitable conclusion that must be drawn from recent advances in the clinical knowledge of maniacal conditions. "Simple mania," he says, "is, according to the statistics now at hand, an exceedingly rare form of mental disease, and the physician should therefore be cautious in making a prognosis of final recovery. Relapses after a number of years, when stability is apparently assured, are frequent, as every one interested in mental medicine knows only too well."

The more experience the specialist in mental diseases has, the less liable is he to give an opinion that will assure friends of the patient that relapses may not occur after any form of disturbed mentality. While this is true in mania, it is almost more generally admitted with regard to melancholia. Most patients who have one attack of severe depression of spirits will surely have others, if they are placed in circumstances that encourage the development of melancholic ideas. Any severe emotional strain will be followed by at least some symptoms of greater depression than would be expected from the normal person under the same conditions.

Professor Kræpelin has pointed out that in about one out of six cases the patients who came to him supposedly for the treatment of primary attacks of melancholia, proved to be really suffering from a relapse of severe mental depression. The careful inves-

tigation of the history of these cases showed that they had suffered from previous attacks of depression, though sometimes these were so light as not to have attracted any special attention from the medical attendant—if indeed one were called in the case—and at times even failed to occasion more than passing remark on the part of friends with whom the patient was living.

These recent developments in our knowledge of the prognosis of mental disease and its liability to relapse even after slight attacks, make these ailments even of more interest than before for spiritual directors and clerical authorities who may be brought in contact with individuals thus affected. For superiors in religious organizations who may have to decide with regard to the suitability of novice subjects for a religious life, it is extremely important to know something of the early symptoms of mental disease and of the types of individuals who are liable to suffer from them. For confessors it is also of the greatest service to have at least something of this same knowledge. It is quite common for mental disequilibration to be associated, at the beginning at least, with a certain exaggeration of religious sentiment. Supposed religious vocations, especially when of sudden development, are sometimes no more than an index of disturbed mentality. Every confessor has had some experience in this line.

Besides, confessors and religious generally often have the confidence of such individuals much more fully than any one else. It is to them especially that the very early symptoms of beginning mental disturbance are liable to be first manifested. After all, a pastor's and a confessor's duty is bound up with the welfare of his spiritual children in every sense; and it would be especially serviceable to the patients themselves and to their friends, if these earliest symptoms could be recognized and properly appreciated, and due warning thus given of the approach of further mental deterioration.

The mental diseases that are of special interest in this respect are the so-called idiopathic insanities. Idiopathic is a word that we medical men use to conceal our ignorance of the cause of disease. Idiopathic diseases are those that come of themselves, that is to say, without ascertainable cause. As a matter of fact the most important group of mental diseases develop without

presenting any alteration of the brain substance, so far as can be detected by our present-day methods of examination. The initial symptoms of these diseases, then, are of great importance, and not readily recognizable unless especially looked for. There is no physical change to attract attention, and the change of disposition and mental condition is often insidious and only to be recognized by some one who is in the confidence of the patient. It is in these idiopathic insanities then that the careful observation of the clergyman is of special significance. Needless to say, powers of observation to be of service must be trained.

While there are no known changes in the brain tissues in these diseases, it seems not improbable that the development of our knowledge of brain anatomy, which is especially active at the present time, will very soon demonstrate the minute lesions that are the basis of these mental disturbances. It seems not unlikely that the underlying cause of idiopathic insanity so-called is usually some change within the brain cells. Hints of the truth of this conjecture are already at hand. Meantime the actual observation of these patients in asylums and institutions, private and public, and the collation of the observations of authorities in psychiatry from all over the world, have thrown a great deal of light on these forms of mental disease. We know much more of the initial symptoms and of incipient conditions that threaten the development of mental disequilibration than we did twenty-five years ago. With regard to prognosis especially, recent publications have added considerably to our knowledge, although it must be confessed that they have rendered our judgment of such cases much less hopeful.

The most frequent form of idiopathic insanity is melancholia. The disease is characterized by depression of spirits. Professor Berkley's definition, besides being scientifically exact, is popularly intelligible. According to him: "Melancholia is a simple, affective insanity in persons not necessarily burdened by neuropathic heredity, characterized by mental pain which is excessive, out of all adequate proportion to its cause, and accompanied by a more or less well-defined inhibition of the mental faculties." This latter part of the definition is extremely important. In extreme cases patients are able to accomplish no other mental acts beyond those

which concern the supposed cause of their depression. Their lack of attention to other things is the measure of the mental disturbance. Their minds constantly revolve about one source of discouragement. They become absolutely introspective and their surroundings fail utterly, in pronounced cases, to produce any reaction in them. In milder cases this involves an increasing neglect of whatever occupation the patient may have, solely for the purpose of giving up time to the contemplation of the cause of their depression.

It is not easy always to recognize the limits between a depression of spirits that is not entirely abnormal and a corresponding state of mind that is manifestly due to insanity. When misfortunes occur, individuals will be mentally depressed. Sorrow has in it necessarily no element of mental alienation. It is only when it becomes excessive that observers realize that there is disturbance of the mental faculties, causing the undue persistence and the exaggeration of the grief.

For example, a mother loses an only son in the prime of manhood and at the height of his career. It will not be surprising if, for a considerable period, she is unable to take up once more the thread of life where it was so rudely interrupted. For weeks she may react very little to her surroundings and may prove to be so moody as to arouse suspicion of her mental condition. After a time, however, she begins to have some of her old interest in affairs around her. Her depression of spirits may not entirely disappear for long years, perhaps never; but her affective state does not go beyond a simple sorrow. On the other hand, under the same circumstances, a mother may give way to transports of grief that after a while settle down into a persistent state of dejection. Every thought, every word, every motive, has a sorrowful aspect to her. After a time she may begin to think and even to state that the misfortune of the loss of her son has come because of her own exceeding wickedness. She may consider it a punishment from on high and think that she has committed the unpardonable sin and absolutely refuse any consolation in the matter. This state of mind is distinctly abnormal, and if it persists for some time must lead to the patient's being kept under careful surveillance.

The immediate cause of the development of such a melancholic

state is always some unfortunate event in the course of life. Worry and sorrow are important causative factors. Mostly, however, these causes are only capable of producing their serious effects upon the mental state of predisposed individuals, or at times when the health of the subject is decidedly below the normal. Emotional disturbances are not liable to have such serious effects, except when anæmia, or continued dyspepsia, or some serious nutritive drain upon the system, like frequently continued hæmorrhages, persistent dysenteric conditions, or too prolonged lactation, have brought the system into a condition of lowered vital resistance. Unfortunately, in ordinary life these run-down physical conditions are prone to be associated with the worry and overwork that precede disaster.

The effect of grief as a cause of melancholia may best be realized from the fact that in something over one-half of all the cases of melancholia the death of a near relative, father or mother, or even more frequently husband or wife, or child, is found in the clinical history of the patient shortly before the development of the mental disturbance. Serious business troubles, however, loss of property, actual want of proper nourishment, failure to succeed in some project on which the mind has been set, and the like conditions, so common in our modern hurried life, are also capable of producing mental depression that assumes an insane character in certain individuals.

For the development of melancholia a predisposition seems to be necessary. Most people can suffer the reverses of fortune, the accidents of life, and the griefs of loss, without mental disequilibration. Certain predisposing factors are well known. Heredity, for instance, is extremely important. Melancholic conditions are frequently found in successive generations of the same family. While heredity is not as prominent a feature in melancholia as in other forms of insanity, the direct descent of a special form of melancholic mental disturbance from one generation to another is noted more frequently than in any other form of insanity.

Women are more often the subjects of melancholia than are men. This is especially true in the earlier and in the later periods of life. In the years between twenty and thirty-five the proportion of cases in each sex is more nearly equal. The two conditions,

the establishment of the sexual functions, that is, the important systemic changes incident to puberty, and the obliteration of the sexual function at the menopause, with its consequent physical disturbances, are especially important in predisposing to the occurrence of melancholia in women. Their mental functions are less stable naturally, and are subject to greater physical strains and stresses. Childbirth and lactation are also important factors in the causation of the condition. Long-continued lactation—that is, beyond the physiological limit of about nine months—is especially a frequent cause. The development of the mental disturbance in this case is always preceded by a state of intense anæmia, in which the skin assumes a pasty paleness, and other physical signs give warning of the danger. Lactation is sometimes prolonged for no better reason than the hope to avoid pregnancy. Usually we may say this method fails of its purpose, and pregnancy and lactation together work serious harm.

In young people particularly, homesickness is a not uncommon cause of melancholia. It is especially liable to produce the condition if young people at a distance from home are subjected to serious mental and physical strain at a time when the food provided for them is either insufficient or unsuitable, or when disturbances of their digestive systems make it impossible for them properly to assimilate it. A number of instructive examples of this condition occurred recently among our young soldiers in the Philippines. To the physical strain necessarily incident to campaigning, and especially in young men unaccustomed to the life of the soldier, there was added the serious trial of the tropical climate and the unusual and not over-abundant or varied diet provided by the army rations.

Auto-intoxication is said to play a prominent rôle in the causation of melancholia. This supposes that there is a manufacture of poisonous materials within the system, whose transference to the nervous tissues causes functional disturbance of these delicate organs. Such poisons are especially liable to be manufactured when digestive disturbances have existed for long periods of time, or when chronic alcoholism is a feature of the case. The ordinary depressed condition so familiar in our dyspeptic friends and that develops so commonly as the result of

indigestion, is an example of the effect of toxic substances upon nervous tissues.

Melancholia does not develop as a rule without some warning of what may be looked for. Nutritive disturbances are nearly always prominent features in the case for some time before any mental peculiarities are noticed. Professor Berkley remarks that a feeling of woe and of uneasiness seems to be the way by which the brain expresses its sense of the lack of proper nourishment. Usually there has been distinct digestive disturbance for some months. There is apt to be loss of appetite. There may be some slight yellowness in the whites of the eyes. Commonly there has been an increasing disregard for the patient's usual habits, especially with regard to exercise and friendly intercourse. There is a tendency to sit apart and brood by the hour, and a well-marked tendency to avoid friends and even members of the family, with an utter disinclination to meet strangers.

One of the marked features of the disease in women is a tendency to untidiness. Women lose all regard for their personal appearance and fail to arrange their clothes properly. Men who have been specially neat in their personal appearance take on slouchy, careless habits, allow their clothes to become soiled and dirty, and have evidently forgotten all of their old habits in this matter.

The symptoms are not always continuous. There is often a rhythmic alteration of intensity of symptoms that corresponds more or less to the physiological rhythm of life. In ordinary circumstances human temperature is highest in the afternoon and vital processes are most active at this time. The lowest temperatures occur in the morning, especially in the early hours; and it is at this time that vital processes are least active and the general condition is most depressed. It is not surprising then to find that melancholic patients are liable to suffer from deeper mental depression during the morning hours. In suicidal cases it is especially in the morning hours that patients need the closest surveillance.

In a certain number of cases of melancholia, instead of the quiet, often absolute immobility of the patients, there is a form of the disease characterized by the presence of incessant movement

and an agitated state of countenance, that disclose their disturbed mental conditions. In melancholia, as a rule, sleep is very much disturbed, and at times patients do not sleep at all. In the agitated form of melancholia, the patient is often quiet only when under the influence of a sleeping potion. Patients may tear their hair, disarrange their clothing, strike themselves, hit their heads against the wall, sigh and sob, and repeat some phrase that indicates their deep depression. They are apt to reiterate such expressions as " I am lost," " I am damned."

This is a much more serious form of melancholia than the quiet kind. The mental faculties are much more completely unbalanced, and the prognosis of the case is more unfavorable. There may be recovery within a very short time ; and this recovery may be more or less complete. Usually, however, the condition becomes chronic and runs for many years. Such patients may sometimes be distracted sufficiently from their state of depression that they smile and manifest pleasure in other ways. Usually, however, this diversion is only temporary and they recur to their darker moods, until some new and specially striking notion distracts their thoughts once more,

With regard to melancholia the most important feature is the tendency to suicide. This is apt to be present in any case, however mild, and may assert itself unexpectedly at any moment. Where there is suspicion of the existence of melancholia, patients must be under constant surveillance ; and as a rule they should be under the supervision of someone accustomed to the difficulties that such cases may present. Patients are often extremely ingenious in the methods by which they obtain the opportunities necessary for the commission of suicide. For instance, a man who has been calm in his depression and has shown no special suicidal tendencies may make his preparations apparently to shave and then use his razor with fatal success. In a recent case in New York City, a woman under the surveillance of a new, though trained nurse, asked the nurse to step from the room for a moment. When the nurse came back three minutes later, the woman was crushed to death on the sidewalk seven stories below. A male patient asks an attendant to step from the room for a moment for reasons of delicacy, and takes the occasion to possess

himself of some sharp instrument or of some poison. At times, during the night, patients rise up while attendants doze for a few minutes, and find the means to hang themselves without the production of the slightest noise.

These unfortunate suicides are happening every day. They are the saddest possible blow to a family. Only the most careful watchfulness will prevent their occurrence. Clergymen should add the weight of their authority to that of the medical attendant in insisting, when such patients are kept at home, that they shall be guarded every moment. As a rule melancholic patients should be treated in an institution. Their chances of ultimate recovery and of speedier recovery than at home are much better under the routine of institution life and the care of trained attendants.

Nearly three-fourths of the patients who suffer from melancholia will recover from a first attack under proper care. Subsequent attacks make the prognosis much more unfavorable. Not more than one-half will recover from a second attack, and, although melancholia is often spoken of as a mild form of intellectual disturbance, recurring attacks give a proportionately worse and worse outlook for the patient.

If the general condition of the patient, that is, the physical condition, is very much run down when the mental disturbance commences, then the outlook is much better than if the mental disturbance should occur when the patient is enjoying ordinarily good health. Thin, anæmic patients, contrary to what might be expected, usually recover and often their recovery is permanent. The first favorable sign in the case is an improvement in physical health. This is very shortly followed by an almost corresponding improvement in the mental condition. When the patient has reached the normal physical condition, the mental disturbance has usually disappeared.

It is an extrememly unfavorable sign, however, to have run-down patients gradually improve in physical health without commensurate improvement in their mental condition. This is nearly always a positive index that the mental disturbance will continue for a long while, may not be recovered from completely, or may degenerate into a condition of dementia with more or less complete loss of mental faculties.

The severe forms of melancholia are apt to be associated with delusions. Fear becomes a prominent factor, and the patient is timorous of every one who approaches, or concentrates his timidity with regard to certain persons or things. Delusions of persecution are not unusual, and this sometimes leads to homicidal tendencies. After enduring supposed persecution for as long as they consider it possible, the melancholic turns on his persecutors and inflicts bodily harm. The simplest actions, even efforts to benefit the patient by enforcement of the regulations of the physician, may be misconstrued into serious attempts at personal injury, for which the patient may execute summary vengeance. At times the hallucinations take on the character of the supposition that attempts to poison them are being made. The patient may conceal his supposed knowledge of these attempts until a favorable opportunity presents itself for revenging them. On the other hand, it is not an unusual thing to have melancholic patients commit homicide with the idea of putting friends out of a wicked world. The stories so common in the newspapers of husbands who kill wives and children, of mothers who murder their children, are often founded on some such delusion as this. A mother argues with herself, that her own unworthiness is to be visited on her children, and that they are to be still more unhappy than she is. Out of maternal solicitude then, but in an acute excess of melancholia, she puts them out of existence and ends her own life at the same time.

When the melancholia is founded on supposed incurable ills in the body, patients are sometimes known to mutilate themselves, or to have recourse to alcohol, or some narcotic drug, in order to relieve them of their mostly imaginary pain and make life somewhat more livable during its continuance. Alcoholic excesses are especially common in cases of recurrent or periodical melancholia. Many of the cases of so-called periodical dipsomania are really due to recurring attacks of severe depression of spirits, in which men take to alcohol as some relief for their intense feelings of inward pain and discouragement.

One of the most characteristic symptoms of melancholia is the refusal to take food. Sometimes this refusal is the consequence of an expressed or concealed desire to commit suicide. In many cases

the refusal of food is associated with the patient's melancholic delusions. If the patient is hypochondriac, food is not taken because the stomach is supposed not to be able to digest it, or because it would never pass through the system. At times the delusions are in the moral sphere and the patient is too wicked to eat, or must fast for a long period or perhaps for the rest of life, with the idea of doing penance. As a matter of fact the refusal to eat is associated with the lowered state of function all through the system, which is the basis of the melancholic condition. This causes loss of appetite and lowering of the digestive function with a certain amount of nausea even at the thought of food, so that it is scarcely any wonder that patients refuse to take food. Needless to say, they must be made to eat. This often requires the insertion of a stomach tube and forced feeding. And as it must be done regularly, it is accomplished much more easily at an institution than at home.

The other most common type of functional mental disease is mania. This is a form of insanity characterized by exaltation of spirits with a rapid flow of ideas and a distinct tendency to muscular agitation. It is almost exactly the opposite of melancholia in every symptom. Originally, of course, mania meant any form of madness. Then it became gradually limited to those forms of insanity which differed from melancholia. Now it has come to have a meaning as an acute attack of mental exaltation. It is necessary to remember this development of signification in reading the older literature on the subject of mental disturbance.

Professor Berkley calls attention to the fact that Shakespeare's statement, "Melancholy is the nurse of frenzy," may have been founded upon the observation that there are few cases of mental exaltation without a forerunning stage of depression. It is characteristic of the acuity of observation of the poet whose works have created so much discussion as to his early training, that this association of mental states which only became an accepted scientific truth during the last century, should have been anticipated in a passing remark in the development of a dramatic character. Melancholia precedes mania so constantly that it is not an unusual mistake in diagnosis to consider that a patient is melancholic when an outbreak of mania is really preparing.

Mania is sometimes said to break out suddenly. As a matter of fact there are always preliminary symptoms; though these are of such a general nature that they may have escaped observation. The patient's history generally shows that there has been loss of appetite and consequent loss in weight, commonly accompanied by constipation and headache with increasing inability to sleep. Usually these symptoms have been present at least for some weeks or a month or more. Then the patient brightens up. Instead of the brooding so common before, there is a tendency to talkativeness; the eye is bright; the expression lively; in the midst of his loquacity the patient becomes facetious and jocular. The backward before become enterprising. Undertakings are attempted that are evidently far beyond the power, pecuniary or mental, of the individual. Active employment is sought, and, where this fails, restless to and fro movement becomes the habit.

Friends notice this change in disposition, and also note a certain lack of connection in the ideas. There is apt to be a distinct change of disposition. A man who has been very loath to make friends before, now becomes easy in his manner toward strangers and takes many people into his confidence. In the severer forms motion becomes constant; the arms are thrown around; to and fro movement at least is kept up; the voice becomes loud and is constantly used. Patients cannot be kept quiet, and, as a consequence of their constant movement, their temperature rises and loss of sleep makes them weaker and weaker until perhaps physical exhaustion ensues.

The causes of mania are not always so distinctly traceable as those of melancholia. Heredity is an important factor. This is, however, not so much a question of actual direct inheritance of mental disturbance from the preceding generation, as a family trait of mental weakness that can be traced through many generations. Direct inheritance of acquired peculiarities no scientific thinker now admits. Family peculiarities, however, are traceable through many generations. So striking a peculiarity as the possession of six fingers or six toes has been traced through a majority of the members of as many as five generations in a single family.

It would not be entirely surprising, then, if mental peculiarities and a predisposition to mental disturbance should be also a matter of inheritance. It is well known now that the physical condition of the brain substance may have much to do with the intellectual functions. Injuries to certain parts of the brain may cause special changes even of personal disposition. In the famous crowbar case, in which an iron drill over four feet in length was driven through one side of the head, it was noted that the man, who had been somewhat morose before, was inclined to be more amiable afterwards; but also had a tendency to be bibulous in his habits.

German clinicians have recently pointed out that the existence of an excess of pressure on the frontal lobes of the brain, such as is produced by the presence of a tumor, may cause a tendency to make little jokes. This symptom is known as "Witzelsucht." It is considered of distinct significance and value in localizing tumors of the brain. The question of the type of the witticisms and particularly a tendency to obscenity are noted as a special diagnostic aid in the recognition of the character of these tumors by at least three prominent German medical observers.

If modifications of the brain substance can produce changes of disposition and temperament, it is easy to understand how temperament and disposition may be a matter of inheritance. If we inherit a father's nose and a mother's eyes, the minutest conformations of brain substance may also be inherited. It is on these, to a certain extent at least, that the general outlines of the disposition depend. It would not be surprising to find, then, a disposition to mental unsteadiness as the result of the transmission of brain peculiarities. Here, as in everything else, there is question, not merely of parental influence, but of the inheritance of the family traits, some of which are skipped in certain generations.

These considerations make clear how important this matter of heredity is. Physicians and students of anthropology are so much concerned about the increase of insanity as the result of the intermarriage of defectives that we are constantly reading in the newspapers of attempts at the legal regulations of marriage, so as to prevent further racial degeneration. Under present circumstances, any such legal regulation is probably impossible; but it seems perfectly clear that clerical influence should be brought

to bear to discourage as far as possible intermarriage among those of even slightly disturbed mental heredity. Especially must no such idea as the possible beneficial influence of matrimony (for there are popular traditions to this effect) be given credence, or even tempt clergymen to look on such intermarriage with indifference.

Another and more serious question for the clergyman is that of the vocation in life of those who are weak mentally. By vocation is meant not only religious calling, but the occupation in life generally. Young people of unstable mentality and especially those of insane heredity should be advised against taking up such professions as that of actor or actress, or broker, or other life duties that entail excitement and mental strain. As far as possible they should be discouraged from taking up city life, and should be advised to live quietly in the country.

When melancholia and mania are said to be due to heredity as one of the principal causes, the meaning intended is that in certain families the brain tissues are liable to be transmitted in somewhat impaired condition, and that through these brain tissues the mind will either not act properly, or under the stress of violent emotion, the loss of friends by death, or the loss of fortune, or serious disappointments in life, or a love affair, the already titubating mental condition will be overturned. In a word, it is not the direct transmission of insanity, but of a predisposition to the development of insanity under stresses and strains that is a matter of family inheritance. This is considered true now not only for mental but for all diseases. Not consumption, but the predisposition to it is inherited.

Mania is apt to follow certain severe infectious diseases in delicate individuals. Pneumonia, for instance, or typhoid fever, or chorea, and sometimes consumption, or rheumatism may be followed by a period of maniacal excitement. Severe injury to the brain or the pressure due to the presence of a brain tumor, may also be a cause of mania. A certain number of good authorities in mental diseases have called attention to the fact that mania is a little more liable to occur in patients who are suffering from heart disease. By this is meant in persons who have some organic lesion of the valvular mechanism of the heart. This leads to

disturbance of the circulation and interferes with cerebral nutrition, thus predisposing to functional brain disturbance.

While melancholia occurs very frequently in older people, mania is almost essentially a mental disease of the young. The vast majority of cases occur between the twelfth and thirty-fifth year. The subjects of the disease are usually those who possess what is called the sanguine temperament, that is, hopeful, enthusiastic people, easily excited and aroused, easily cast down. Mania is much more common in females than in males.

One of the important characteristics of mania is the super-excitation of the sexual faculty. In many individuals the first sign of their mental disequilibration noticed by friends is a tendency to sexual excess. This is true of women as well as of men, and the extent to which this may manifest itself is almost unlimited. At the beginning of the disease this symptom is often a source of serious misunderstanding, and may be the cause of family disruption. Usually, before there are any open insane manifestations there are definite symptoms that would point to a pathological excitement in the sexual sphere.

One of the most striking characteristics of maniacal patients is the anæsthesia that often develops and is maintained in spite of the most serious injury. Because of this, maniacal patients should be guarded with quite as much care as those suffering from melancholia. I have seen a patient who during an attack of acute mania had put her hand over a lighted gas jet, holding it there until the tissues were completely charred. The burner was behind an iron grating, but she succeeded in reaching it. Neither from this dreadful burning itself, nor during the after dressings, did she complain of the slightest pain. Because of this anæsthetic condition and the consequent lack of complaint, maniacal patients often suffer from severe internal trouble without the medical attendant having any suspicion of its existence. There are few conditions that are more painful, for instance, than peritonitis, yet maniacal patients have been known to suffer and die from peritonitis, due to intestinal or gastric perforation, without a single complaint.

Unexpected death frequently occurs in mania because of the failure to recognize the existence of serious pathological conditions. Pneumonia may develop, for instance, without the slightest

complaint on the part of the patient and go rapidly on to a fatal termination during the exhaustion incident to the constant movement, it being utterly impossible to confine the patient to bed. Meningitis may develop in the same way and proceed to a fatal issue without the patient's making any complaint or any sign that will call attention to its existence. In the meantime, the patient may be constantly in the wildest motion and so add to the exhausting effect of the organic disease.

The prognosis of acute mania is not unfavorable. Patients suffering from a first attack will recover completely in eight cases out of ten. Notwithstanding complete recovery, relapses are prone to occur whenever the patient undergoes a severe emotional strain. As a rule not nearly so much mental disturbance is required to produce a second attack as the first one, so that patients require great care. In a certain number of cases recovery is incomplete; persistent delusions remain, and there may even be some weakness of intelligence. Paranoia, as it is called, mild delusional insanity, may assert itself and then may persist for the rest of life. Notwithstanding this, patients may get along in life reasonably well, and though their mental condition is decidedly below the normal.

In a certain number of cases, after the period of excitement disappears, a certain amount of *dementia* is noticed. This consists of a distinct lowering of the intelligence, though without the presence of any special delusion. This dementia progresses until finally there is a state of almost complete obliteration of the mental faculties. The prognosis as to life in cases of mania is very good. Very few patients die during an attack of acute mania. At times there is a development of tuberculosis that proves fatal, because of the restlessness of the individual. Pneumonia or typhoid fever may also prove fatal.

Besides mania or melancholia, there is a third form of functional mental disease, which is a combination of these two forms. It is usually spoken of as circular insanity. The patient has usually first an attack of melancholia, then an attack of mania, and then after an interval melancholia and mania once more. We have said that most cases of mania develop after a distinct stage of depression of spirits, so that successive attacks of mania take

something of the character of circular insanity. This latter disease, however, is an index of a much more degenerated mental state of the individual than is either mania or melancholia alone. When it occurs, the prognosis as to future sanity for any lengthy interval is unfavorable. A series of attacks alternately of depression and excitement finally make it necessary to confine the patient to an institution.

As might be expected in this severer form of mental disturbance, heredity plays an especially important part in circular insanity. At least 70 per cent. of the patients affected show a family history of insanity in some forms. In this disease direct inheritance of this particular form of mental disturbance is noticeably frequent. The patients who develop this form of insanity usually show marked signs of degeneration, even before any attack of absolute mental disturbance has occurred. Wounds of the head, alcoholism, and epilepsy are prominent factors in the production of circular insanity. This only means that the predisposition to mental disequilibration is so strong that but very little is required to disturb the intellectual equilibruim.

Fortunately, circular insanity is rare. In 40,000 cases of insanity in New York State, only 96 cases of this form were noted. Mild types of the disease are not, however, very rare. Many otherwise sane people have alternating periods of hopeful excitement and of discouraging depression, not momentary but enduring for weeks at a time, which are really due to the same functional disturbances that in people of less stable mentality produce absolute insanity. These cases are of special interest to the clergyman and to directors of consciences.

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HUGO OF ST. VICTOR, MYSTIC.

(SECOND PART.)

BEYOND question a great dogmatic and moral theologian, it is as a mystic that Hugo possesses most peculiar interest. He initiated the mystical movement of the twelfth century, and first

scientifically investigated the laws controlling the soul's ascent toward God.[1] And here we willingly delay. Nowadays, people care for mystics and mysticism principally as objects of sneering criticism. One can scarcely credit the possibility of such errors as those that prevail with regard to the meaning and characteristics of mysticism. It may reasonably be questioned if even the shibboleth of socialism has evoked more confused language, use of the word in both instances being out of all proportion to attempts at comprehending it. Unfortunately, sometimes even the Catholic student is unaware of either the meaning or the value of mysticism. Knowing neither its theory, its history, nor its relation to general theology, he contents himself with a hazy notion that it is a sort of half-baked pantheism, an ill-conceived system constantly reappearing and disappearing throughout the history of philosophy from the days of Plato to Schelling. As to its theological bearing, what he knows best is that the mystics were often a source of trouble to the orthodox, and that the representatives of the School of Saint-Victor held a theory on the processions in the Trinity different from that of Aquinas and Augustine. This scantiness of information is deplorable, since a correct idea of mysticism is an important thing for its own sake. It is again to be deplored, because in this matter the Catholic Church holds the right reading of the problems now agitated, and her literature on the subject is classical. If we Catholics lack anything here, it is the display of enough interest in the questions of mysticism to encourage modern scholars to translate the traditional teaching into modern language. Something has been done of late, it is true; but we are still waiting for a Catholic book corresponding to Inge's Protestant volume.[2] So much for the scientific side of the question. A further interest attaches, of a practical kind; for sympathy with mystics and their methods will follow upon acquaintance with them, and then we may look for a renascence of that spirit the lack of which among our generation is so lamentable a fact. Hence a word on mysticism, of which Hugo is one of the greatest and most attractive exponents, may be neither useless nor untimely here and now.

[1] De Wulf, *Histoire de a philosophie médiévale*, pp. 220, Louvain, 1900.

[2] *Christian Mysticism*, by W. R. Inge. Being the Bampton lecture for 1899. New York, Scribners, 1899.

Our first care must be to understand the meaning of the word. Mysticism, indicating by its etymology something mysterious and supersensible, by the Christian is applied to the secret relations existing between God and a human soul elevated to a sphere above the natural, to the state called θέωσις, by one of the very first great mytical writers.[3] A mystic, in the strictest sense therefore, is one who has penetrated far into this domain and attained to so intimate a union with God that he may be said to see Him. This vision of God is attained by means of contemplation, or an absorbed attention of the mind to divine things accompanied by a loving movement of the will; and mystical theology is the science concerned with studying the soul during its ascent toward this highest point of the spiritual life and examining into the nature and laws of the union which consummates all.[4] Inasmuch as the ascent of the soul toward God begins with the reception of the very first grace, one might truly say that mystical theology is concerned with the experiences of the whole superior life; yet, more exactly, it is limited to the treatment of the higher and less common experiences. If, as is ordinarily done, we divide the ascent into three grades, purgative, illuminative, and unitive, then mystical theology is concerned with the third of these, or perhaps more properly with that higher of the two regions—active and passive—into which the third grade is divided; for the passive region is that state wherein God's mystic or secret action on the soul reduces it to the true mystical condition of passivity, inflaming and purifying it, and often meanwhile, wondrously manifesting its influence visibly. Now the reality of these spiritual experiences, of course, can be denied by none who believe in the possibility of extraordinary and sublime communications between God and the human soul, and in fact by none who have faith in the very existence of divine grace. None such will fail likewise to perceive the necessity of most carefully studying the problems of mysticism, for the double purpose of guarding against fatal error and of showing clearly the true path of progress toward spiritual

[3] Dionysius, the Areopagite, περι της Οὐρανίας Ἱεραρχιας in Migne, *Patrol Gr.*, t. III, col. CXXXIV.

[4] Cf. Görres, *La Mystique*, translated by Sainte-Foi, Paris, 1854. Ribet, *La Mystique Divine*, Paris, 1895. Schram, *Theologia Mystica*, Paris, 1868.

perfection. This study has issued in the construction of a science called mystical theology. It has gradually been evolved, like other branches of theology, through the application of human intelligence to revealed truth and the systematic development of results under the guidance of experience and the control of authority.

Bernard of Clairvaux has often been called the father of scientific mysticism, and it is true he did make the first move toward building up a theology of the mystical life. But it was rather on the practical or ethical side that he dwelt most strongly; and to Hugo was reserved the honor of initiating strictly scientific treatment of mysticism, of founding mystical psychology, and of preparing the principles laid down by Augustine and Gregory for that new elaboration which developed them into a real system. Properly to appreciate Hugo's rôle, however, one must recall the state of spiritual science during the preceding centuries.

Some mystical theology, certainly, there had always been since God first created a human being endowed with a supernatural end. Mysticism, as a fact in human experience, preceded systematic theology, just as surely as logical thought antedated Aristotle. Into every redeemed soul there shone as it were a faint ray of the mystic light, and all through the history of Christian sanctity there was of necessity a succession of mystical experiences, and on the part of Christian students a tendency to record and understand these. St. Paul's Epistles give clear expression to the most fundamental principles of mysticism; and the writings of the Fathers, Greek and Latin, contain the crude material of all mystical as well as of dogmatic and moral theology, though in one case as in the other often rough and undeveloped.

So St. Clement in the *Stromata* and the *Pedagogus* debated not a few of the great questions of Christian mysticism. The author of the *Areopagitica* constructed a treatise which has become the *textus classicus* for mystics of all epochs and countries. As Christianity spread and spiritual writers multiplied, numerous works appeared from Ephrem, the two Gregories, Ambrose, Augustine, Chrysologus, Cassian, Prosper, Isaac the Syrian, Benedict, Gregory, Smaragdus, with a host of others. But none of these men treated professedly and systematically of the higher or

mystical stages of spirituality. The same may be said of writers in the succeeding epoch,—Odo of Cluny, Benedict of Anian, Abbon of Fleury, Ratherius of Verona, Anselm, Eadmar, and Hildebert. All these, in so far as they considered spiritual science formally, treated of ascetism rather than mysticism. Only in the ninth century were the *Areopagitica* translated into Latin; and not until the twelfth century did the theological renascence carry students forward into the higher realms of the science of spiritual progress. Then Rupert of Devtz in his *De Trinitate*, and elsewhere, opened the way, and Honorius of Autun in his *Scalae Coeli* and his commentaries on the Canticles entered the proper field of mystical theology. The same century brought forward Bernard of Clairvaux, and William of Saint-Thierry, and Peter of Clugny, to awaken fresh interest in Christian mysticism and to throw new light upon its vexed problems. It was at this juncture that Hugo appeared. So far as we can gather, no special *attrait* for things mystical had been manifested by any of his companions or predecessors at Saint-Victor's. William of Champeaux's writings and the recorded life of the Abbot Gilduin are a negative proof at least that Hugo broke new ground when he began those studies in high spiritual science which made the name of his abbey synonymous with the home of Christian mysticism.

Now as to Hugo's actual contribution to mystical science. And first let us specify those works which criticism has determined to be certainly from his pen; for it is curious that many writers in considering his doctrine have chosen to comment upon treatises either certainly spurious or of doubtful genuinity. Vacherot,[5] for instance, draws his notions chiefly from a text which is now proved to be the work of another hand than Hugo's. Vaughan,[6] again, though not unkindly disposed towards the Victorine, is nevertheless, to all appearance, entirely dependent upon Garzoni's edition of 1617, which contains many spurious treatises and omits at least one most important for the comprehension of Hugo's mystical doctrine. The real necessity for careful discrimination between true and false works is shown by the different opinions

[5] *Histoire Critique de l'école d'Alexandrie*, t. III, p. 125, cited by Mignon, *op. cit.*, Vol. II, p. 345.

[6] R. A. Vaughan, *Hours with the Mystics*, London, 1895, Vol. I, pp. 156.

on our author given by different writers, whose verdicts vary accordingly as certain treatises are accepted as genuine or rejected. A good instance of this is afforded by the discussions between M. Hauréau and M. Casimer Oudin.[7] A fact worthy of special note, too, is this, that a most important mystical treatise, *De Contemplatione ejusque speciebus* was omitted by every edition and never appeared in print at all until published from a manuscript in the *Bibliothèque Nationale* by M. Hauréau.[8] The previous commentators on Hugo therefore had spoken without knowledge of this most important part of his work. In point of fact, so many imperfections abound in every one of the existing editions that it seems well worth while here to name the mystical treatises verified by criticism as Hugo's genuine work.

Needless to say, a great deal of mystical teaching runs through the various books of the *Didascalicon* and the treatise *De Sacramentis*. Further we may enumerate nineteen *Homilies on Ecclesiasticus;* a *Commentary on the Canticle of Canticles* (not yet perfectly edited, but to a great extent no doubt contained in the glosses found among the *Miscellanies*); a *Commentary on the Lamentations; Old and New Testament Allegories;* a *Commentary on the Celestial Hierarchy of Dionysius*[9]; *De Arca Noe Morali; De Arca Noe Mystica; De Vanitate Mundi; Expositio in Regulam Sancti Augustini*[10]; *De Arrha Animae*[11]; *De Laude Charitatis; De Amore Sponsi ad Sponsam*[12]; *Opusculum Aureum de Meditando*[13]; *De Contemplatione ejusque Speciebus; Miscellanea.* We do not include the three treatises, *De Claustro Animae, De Medicina Animae*, and *De Nuptiis*, because of certain difficulties with regard to their genuinity still unsolved.

[7] Hauréau, *op. cit. passim.*

[8] At the end of his *Hugues de Saint-Victor, Nouvel Examen*, Paris, 1859.

[9] A work of Hugo's much favored in the twelfth and thirteenth centuries.

[10] A work of rare merit and translated into French by Charles de la Grange in 1691.

[11] A little treatise well loved by Saint Bonaventure. *Cf. In Sent.* l. III, d. xxvii, q. iii.

[12] Criticised by the *Histoire Litteraire de la France*, t. XII, but defended by Hauréau, *Œuvres de Hugues.*

[13] John of Salisbury copied much from this book into his *De Septem Sacramentis*, and Hauréau remarks that its echo is discernible in the writings of Alexander of Hales, John Gerson, John Tauler, and Master Eckhart, as well as St. Bonaventure and the contemplative school among the Franciscans.

And now, what is the sum of the teaching contained in these writings; and what conclusion is to be drawn with regard to their author? Certainly, the system is a noble specimen of mediæval monastic theology, and certainly Hugo is not a mystic of the type dear to some non-Catholic writers. But let us go on briefly to consider his teaching in detail. Reading it in his own words would, indeed, be the one sure method of realizing its value, and the one way to appreciate qualities not discoverable except by contact. However, a short summary may serve at least to indicate the outline of his system, even though it affords but a poor idea of his exceedingly great sweetness, clearness, and sublimity.

Be it well understood that Hugo the mystic was no narrow-minded exponent of a petty "supernaturalism." He loved to study nature; he despised no science; he devoted himself to so wide a range of studies as to excite the disapprobation of less synthetic minds.[14] He felt that all knowledge was grist for his mill, and thus showed himself to be a type of the true mystic, to whom all creatures are images of God and all realities broken lights of Divine Truth. So he did not neglect to instruct his disciples in the method of acquiring profane science. But further, he taught that to mount the heights of perfection nature was insufficient. Hence he introduces consideration of the spiritual life and the kingdom of grace as an element in the construction of integral manhood, though without thereupon flying off into the maze of obscure and intangible doctrines by means of which some substitute vague dreaming about contemplation for laborious striving to become worthy of it. Even in the ascent to perfection, self-help is a condition of obtaining God's help. Hugo's mental balance and great practical wisdom are shown in his estimate of the worth of ascetical exercises as introductory to the mystical life, for only after mastering these initial steps are his pupils invited to ascend the secret path up the sacred mountain hewn out by love and illumined by truth. And so throughout his various treatises we detect the consistent principles of a solid and symmetrical scheme, and learn that already in the twelfth century this man had drawn outlines so vast and so accurate that his suc-

[14] *Cf. Erudit. Didasc.* VI, III. "Omnia disce. Videbis postea nihil esse superfluum. Coarctata scientia jucunda non est."

cessors have found little work to do except that of filling in and elaborating.

Now let us attempt briefly to sum up his conception of Christian mysticism.

Hugo distinguishes in man three states—the primitive, the actual, and the possible (*Institutio, Destitutio, Restitutio*). In the state of primitive perfection man possesses a triple power of vision, being able to perceive material things, spiritual things, and divine things. In consequence of the fall, man lost the third power, and the second power became weakened; but Christ's redeeming grace has made it possible for man to rise again to the contemplation of divine things, and all who strive earnestly can attain to at least some degree of it. The two elements necessary to success, grace and human effort, will be brought into union and made effective when divine love fills the heart; then will man by means of faith, the Sacraments, and good works, reascend to the primitive state, rising first to the contemplation of creatures in their relationship to God, and finally to the contemplation of God Himself. Then silent in speech, in understanding, and in spirit, the soul will be delivered over to the pure vision of invisible things, becoming as it were intoxicated with divine love, and will sink into the sleep of mystic union,—which however, no matter how perfect, cannot in this life continue uninterruptedly, or become like that of the blessed in Heaven. The gradated steps leading up to this blessed union are spiritual reading, meditation, prayer, and the exercise of those virtues which loose the will from creatures and fasten it upon God. Studying the psychological development during the ascent we find that the first stage or mental activity is thought, the second meditation, *i. e.*, reflection; and the third, contemplation wherein the truth previously obscure is seen clearly, or in other words, wherein the soul attains to a vision of God. In this state of contemplation Hugo distinguishes between active or acquired and passive or infused contemplation, and gives a most vivid description of the soul as, after being wrapped in the flames of love, it gradually loses itself in the divine embrace. "In meditation there is as it were a strife between knowledge and ignorance, and the light of truth is clouded by the darkness of error: just as when wood burns, the flame is obscured by smoke. Gradually

the wind blows, the fire burns more fiercely, and little flames dart to and fro amid the smoky clouds. At last the vapor is all exhausted; the pure flame, circling the whole mass, takes possession of and penetrates it, and does not stop until it has consumed whatever is not itself. Then having subdued all opposition, it rests quietly and is at peace. So the heart, when first possessed by the flame of divine love, sends forth smoke as it struggles with evil desires; but when the flame of love has grown stronger, all clouds vanish, and the soul gives itself to the pure contemplation of God, until at last penetrated by truth and changed into love it is freed from all disturbance and quietly rests. Thus one may say, in meditation there is as it were a smoky flame; in the beginnings of contemplation a clear flame, and in perfect love a transformation of the soul into God, so that God is felt to be all in all and man possesses nothing of himself, but has, as it were, become the Love of God!"[15]

Imperfect as the summary has been, at least it may indicate the real value of the treasures hidden away in Hugo's pages. Let us add to it a fragment from the famous letter of Osbert describing the mystic's last moments, for this makes a fitting close to our sketch of the teaching of the great Victorine during life.

The letter tells how Hugo on the day preceding his death called Osbert to him very early in the morning, and asked:

"Have you celebrated Holy Mass?"

"Yes."

"Then come and breathe into my face in the form of a cross," said the master, "so that I may receive the Holy Spirit." When this had been done, gladdened and refreshed, he broke into a joyful song of praise, thanking God with dying breath for this most precious favor. On the following night, which was his last, after Extreme Unction had been administered, he was asked if he wished to receive Holy Communion, not having been given it then because he had communicated less than forty-eight hours before.

"Great God!" he cried out, as if indignant. "They ask if I wish to receive my Lord! Hasten to the church and bring the Body of My Master at once." Then, after having received his

[15] Homilia I, *in Ecclesiasticum, circa init.*

Lord amid tears of joy, and fervently embraced the crucifix, he passed away with the words "I have obtained it" upon his lips, leaving his brethren impressed with the belief that they had witnessed the death of a saint; for he had always been a model of exactness in rule and of austerity in the practice of penance.[16]

There is a strange fascination in such simple piety as that of Hugo, when it is linked to great mental gifts. The charm which is peculiar to saints like Bernard, Bonaventure, and Aquinas, shows itself in our Victorine too. Philosopher, Scripture student, theologian as he was, he could also write the *De Laude Caritatis.* Ranked first among the scholars of his age, he was likewise venerated for a sanctity that his brethren understood to be far above the ordinary. And when we begin to sum up the characteristics of Hugo's mysticism, we find that it impresses us as in no wise unworthy of a great scholar and a saint. His keen judgment and clear doctrine kept him safe from the pitfalls of the mystic The exaggeration of the pantheist, and the delusions of quietism cast no spell upon him. In all his talk about contemplation and the vision of God he ever remembers, *quod nemo potest Deum in hac vita vivens videri sicuti est.*[17] A perfectly uninterrupted contemplation, too, he declares to be beyond the attainment of living men,—*in eodem stare non possumus.*[18] And he descants upon the necessity and merit of uniting action to contemplation in words worthy of a Gregory or an Aquinas,—*nemo debet propter contemplationem Dei omnino postponere necessitatem proximi nec propter necessitatem proximi contemnere contemplationem Dei.*[19] To him charity in every guise was so dear a thing that he found no trouble, scholar though he was, in eulogizing it as the chiefest good in man's life. His little book, *The Praise of Love,* is one of the sweetest of prose-poems; and in the seventh book of his *Commentary on the Celestial Hierarchy,* he proclaims the superiority of love over intellect in an axiom that has done duty for

[16] Migne, *Patrol. Lat.*, t. CLXXV, col. CLXIX.

[17] *De Sacramentis Fidei*, l. II, p. xviii, c. XVI. *Cf.* S. Thom. *Sum. Theol.*, 2^a 2^{ae}. q. clxxx, a. v.

[18] *Erudit Didasc.*, l. V., c. IX.

[19] *Allegoriae in Marcum*, c. III. *Cf.* S. Thom. 2^a 2^{ae}, q. clxxxi, a. IV, ad. 3; and q. clxxxii, a. III. Also, S. Greg., *Mor.* V, 75 aet. VI 27; and *Hom. III in Ezech.*

centuries,—*Plus diligitur quam intelligitur; et intrat dilectio et appropinquat ubi scientia foris est.*

It does seem then, that Hugo was a man fitted to found the new science of mystical theology. If he did not say the last word upon its problems or map out its scope in all completeness, still he accomplished enough to make Saint-Victor's forever famous as a school of sound mysticism, and he sowed the seed which produced Achard, Geoffrey, Adam, and the great Richard, not to mention other equally famous disciples outside his own brethren. Indeed, so exalted is Hugo's reputation as a mystic that men often incline to regard him as only that and nothing else. We have seen, however, that it is in addition to being a dogmatic theologian of the highest order, ranking with Anselm, Peter the Lombard, Albertus Magnus, and Aquinas, that he has won a right to be placed by the side of Bernard, Richard, and Bonaventure. All this indicates that he was fashioned on the true model of the theologian whose province should embrace in divine things *omne scibile.* Certainly the number of questions Hugo treated was vast and his method of handling them masterly. He is steady and clear-headed on the dizziest heights, always solid and always sane. And we cannot help believing that he possesses the disposition which will make the highest spirituality intelligible and attractive to men of mind; so that Bonaventure spoke with perfect truth when he called Hugo the prince of mystics. Is it then too much to say, that in Hugo the priestly student should find a peculiar charm? Surely our interest is not to be confined to the matter or the form of theological treatises. This sanctity that clothed the souls of these old masters makes its appeal to us also. We must read not the *Summa Theologica* only, but the *De Perfectione Vitae Spiritualis* as well, and Bonaventure's *Itinerarium Mentis* should pass through our hands as well as the *Expositio in Libros Sententiarum.* For to us what greater danger is there than an intellectualism cultivated at the cost of piety? And where shall our safeguard be if not in a sympathetic love for the sweet secrets to be learned from the mystics? So for his own safety's sake let the theological student grow in affection toward them; and for the sake of his science, too, knowing that Hugo has said truly: "*Tantum de veritate quisque potest videre, quantum ipse est,*" and

again, "*Caritas est claritas.*" If further reason were needed to vindicate the claim of the mystics upon our consideration, is it not to be found in this, that every priest must be something of an Apostle? He is to show Christ to them that are near and win to Christ those that are afar off. Not by great learning will the task be done, but by learning tempered in the fire of pure love. Surely the sense of our priesthood's apostolate is sufficient motive for wishing more interest to be aroused in the mystics, so that knowledge of them may beget sympathy on our part, and sympathy imitation, until finally studies will be undertaken purely for the love of God, and great minds set aflame with zeal to lead disciples far into the sacred science that the mystics teach.

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THE PRINTING PRESS IN THE SERVICE OF THE CHURCH.

I. The Original "Garden of the Soul."

IN the course of certain preliminary studies for a series of articles on our popular devotions,[1] I have had occasion to examine a large number of *incunabula*, of books, that is to say, printed while the typographic art was still in its infancy; and though long interested in the study of such literature, I have found the more intimate acquaintance thus trust upon me, fascinating beyond my anticipations. Whether I can succeed in transmitting to my readers across the Atlantic anything of the quaint charm which I have found so attractive in the gloom of the "Large Room"[2] at Bloomsbury, or beside the mullioned casements of "Duke Humphrey's Library" in the Bodleian, is a doubtful matter; but I think that these papers, however incomplete and disconnected,

[1] Cf. *The Month*, 1900 and 1901.

[2] The "Large Room" at the British Museum is not the great and well-lighted central reading-room under the dome, but an inner apartment in which the rarer and more precious volumes of the collection may be inspected by the visitors. It is an unfortunate circumstance that these volumes, which are frequently printed on paper yellowed by age and in cramped type that swarms with contractions, should so often have to be examined under disadvantageous conditions both of light and convenience.

may serve a useful purpose. It is well for a man who spends his life among the grimy materialism of our godless cities to find himself upon occasion among the peasantry of a truly Catholic land, some Acadia where simple faith is drunk in with the very air we breathe. Not wholly unlike this is the change experienced by one who turns from the literature of the present day to bury himself in the volumes which were most frequently printed and most widely read, before Lutheranism took hold of Central Europe and the pagan Renaissance had gained the intellectual mastery of Italy. The rage for *editiones principes* of the classics, the scarcity of certain illustrated manuals of devotion, too constantly thumbed by eager readers to escape the ravages of time, the contempt shown by bibliographers for the inside of books while engaged in classifying their outsides, have all contributed to obscure the real character of that half century of comparatively cheap literature which preceded the Reformation. Dr. Janssen, from the point of view of the religious historian, and Dr. Falk, from that of the Catholic bibliographer, have shown how little ground there is for accusing the Church authorities at the close of the Middle Ages of obscurantism in religion or of indifference to any form of intellectual progress. But the majority of educated readers are still, I venture to think, far from realizing the true state of the case. It requires personal contact with the *incunabula* themselves to understand that, in the infancy of printing, not only the vast majority of the books produced, but, with the rarest exceptions, the most costly and most handsome, the books upon which the typographer's and the engraver's skill had been most generously lavished, were consecrated either directly or indirectly to the service of religion.

To deal with this important subject exhaustively would be beyond my capacity; but it has struck me that a few discursive articles, accompanied by illustrations, and dealing for the most part with books which lie out of the beaten track, might not be uninteresting or unprofitable to clerical readers. I begin accordingly with a sumptuous folio volume of religious instruction which, despite its numerous editions, is very rarely met with except in a few of the great European libraries—I mean *Der Selen Würtzgart* (The Garden of the Soul), first printed by Conrad Dinckmut at Ulm, in 1483.

¶ Das erst capittel.

¶ Hye nach merck von dem fegfeüer mit ettlichen exempeln.

Von iſt fürbaß zewiſſen von dē fegfeüer vnd von erſten iſt zewiſſen das ettlich ketzer gewe/ſen ſeind vmb der vindet man noch etweñ vil vnd die ſprechen es ſej kein fegfeüer dañ wañ got dem menſchē die ſünd vergeb ſo vergeb er pein vnd die ſchuld miteinander. Vnd darumb ein yetlicher der da ſterb der kōm von ſtundē in das paradeiß oder iſt im die ſünd nit vergebē ſo kōm er von ſtund in die helle vmb dar zwiſchen iſt kein mittel. Aber das iſt nit war vnd iſt ketzerey vnd das mag man bewä/ren durch die heyligen geſchrifft auch durch treffen lich vrſach vñ auch durch merckliche exempel.

Von erſten ſo wirt bewäret durch dye ge/ſchrifft das ein fegfeüer iſt dañ criſtus hat ſelbs geſprochen als Matheus ſchreibt. Welcher ein wort red wider den heiligen geyſt dem wirt es nit vergeben weder hie in diſer welt noch in der künfftigen welt vnd darumb als Gregorius ſpricht So můß ein andere ſtat ſein do es vergeben wirt/vnd daz iſt aber nit in dem himel ſo iſt es auch nit in der helle darüb ſo můß es ſein in dem fegfeür Auch ſo halten vmb ſchreiben alle criſtenlich lerer das ein fegfeüer ſey / auch ſo helt es dye criſtenlich kirch. Es wer anderſt vmb funſt auff geſetzet das

From the original in the British Museum for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

A Page of the German Text (much reduced).

The Garden of the Soul is now the title of a prayer book so well known and so long in use amongst us Papists, that one has heard the phrase "a-Garden-of-the-Soul-Christian," used as a nick-name for a particular type of old-fashioned Catholic, who went to his duties at "the great indulgences," and was not favorably disposed toward devotions which he regarded as new-fangled. Whether or not this familiar *Garden of the Soul* is lineally descended from the *Hortulus* or *Ortulus Animae* which was very popular at the beginning of the sixteenth century, I have not been able to satisfy myself. The *Hortulus* of that period was similar in its general contents and arrangement to many of the Latin *Horae* or English *Prymers* then commonly used as prayer books, and it contained the Little Office of our Lady and other minor offices at length, with a large selection of miscellaneous devotions. The earliest I have seen is one printed in Latin at Strasburg, by Grüninger, in 1500.[3] Another edition, revised by the famous scholars Sebastian Brandt and J. Wympfeling, appeared soon after, and was often reprinted. Moreover, just as Henry VIII had the Prymer adapted to suit his own peculiar theology, so the *Hortulus Animae* was modified to meet the views of the German Lutherans. An edition printed at Nuremberg in 1569 under the name of *Lustgarten der Seelen*, of which a copy may be seen at the Bodleian, was intended for Lutheran use, and concludes with a section entitled "wider die Ablassbrieff," an historical account of Luther's protest against Indulgences.

Some years older, however, than the first edition of the *Hortulus Animae* is the German book of which I now propose to speak, and it may be said at once that the two have nothing in common except the name. The *Hortulus Animae* is a volume of small size, such as could nowadays be easily slipped into the pocket. The *Selen Würtzgart* is technically a folio, and though not by any means of that great bulk which was in favor in the seventeenth century for editions of the Fathers, it would be an uncomfortable book to carry about with one, the page being half as big again as that of THE ECCLESIASTICAL REVIEW or THE DOLPHIN, and the vol-

[3] In a Nuremberg edition of the same year the title appears to be given in German as well, *Hortulus Animae, tho dude Selen wurt-garden genant*, printed by F. Pypus.

ume thick in proportion. The Gothic type (I am speaking of the first edition published at Ulm) is clear and large, and in the British Museum copy, which is almost as clean as the day it came from the press, the appearance of the volume is wonderfully attractive. But the most striking feature is naturally the illustrations. These in every case occupy the full page, and consequently are much reduced as they are presented to the reader here. The drawing is bold and spirited, and happily in this particular copy the woodcuts have escaped that subsequent daubing with colors which disfigures so many of the really excellent prints of the period. The first impression on turning over the leaves of the volume is that it has been illustrated with lavish generosity, the pages entirely occupied by woodcuts amounting to some fifty or sixty. A more careful examination shows that this effect is produced by using the same block over and over again. The number of separate subjects is only sixteen, but some of them are repeated as many as fifteen or twenty times, on almost consecutive leaves. A notable example is the woodcut I have labeled "a poser," which represents a dispute of Christian doctors wearing their doctor's caps, with some not less characteristically attired Jewish rabbis. Whether the triumphant expression of the Christian apologists and the blank dismay of their rivals appealed with special force to the sympathies of the editor I am unable to say, but it is evident that the block in question was a particular favorite with him, as it appears nearly a score of times in all. Of course the practice of using the same block more than once in a volume was common enough in the infancy of printing, but it rarely went to the length which we notice in the *Selen Würtzgart.*

Another interesting example of the economy of the early printers in the matter of woodcuts may be found in a work called *De Speyghel der Doghede* (The Mirror of Virtues), printed at Lübeck by Bartholomew Gothan in 1483. The date of the printing itself is commemorated in a characteristic colophon in Leonine verse:

> Mille quadringentis simul octuaginta retentis
> In quinto Christo pro laude vel decus isti
> Hoc opus arte mei: impressum Bartolomei
> Gothan de gentis et in urbe Lübeck residentis.

From the original in the British Museum for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

Dispute between Jews and Christians.—A Poser.

From the original in the British Museum for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

A Mediaeval Sermon.

In this volume there are about a score of full-page woodcuts, representing the ecclesiastical writers spoken of in the course of the work. But the printer has not been to the expense of engraving twenty separate blocks. He has had one bishop to serve for the whole family of bishops, and the same woodcut differently colored by hand is employed in one place to represent St. Ambrose, in another St. Augustine, in a third St. Eusebius, in a fourth St. Anselm, and in a fifth St. Denis—the name of each being printed underneath in large letters to prevent mistake. Similarly he has one Apostle, who represents in turn St. John, St. Peter, St. Luke, and St. Paul; one monk in a doctor's cap who impersonates as occasion may require, either St. Bernard or St. Thomas; one prophet who stands successively as Ezechiel, Isaias, and Jeremias; and so on.

But to return to our *Würtzgarten*. If the exterior of the book was handsome in a way which even after four centuries still appeals to our more cultivated taste, its contents were equally calculated to attract the readers for whom it was originally intended. The compiler had obviously no other end in view than piety and edification. There are many passages which in our day might be read and pondered with profit. But the book is typical of the Middle Ages; and like a crowd of other works similar in purport, of which a long list might be compiled were I not afraid of wearying the reader, it aimed at making its lessons both intelligible and popular by an endless succession of pious stories often poured out pellmell, with very little attempt at literary art. It is these stories, I take it, borrowed from many different sources, which have encouraged the compiler of the volume to call his book a Garden. But the garden he has in view is a kitchen-garden, a homely *potager*, and strictly utilitarian in character. It is not meant to be a mere pleasaunce beautiful to the eye but otherwise profitless. We gather this from the opening words in which the compiler introduces his book to his readers:

"Hereafter follows a right pleasant and useful matter; and it is called the *Herb-garden of the Soul;* since just as the body of man derives manifold pleasant savours from clove-gilliflowers, rosemary and other herbs, in like manner the soul receives many different entertainments, both pleasant and ghostly, from the goodly teaching and examples which are gathered together in this book.

"This present book is divided into four parts. Each part is translated into German and derived from the writings of honoured teachers and from histories worthy of credit."

Although the book is sadly wanting in method, and the compiler is apparently devoid of any sense of proportion, some more detailed account of its contents may not be unacceptable. For a frontispiece we have a large woodcut, here reproduced on a smaller scale, representing a canon preaching to a mediæval congregation. The preacher wears his almuce or ecclesiastical fur tippet and his doctor's cap;[4] while we may remark that among the congregation the mediæval rule is followed of the separation of sexes. No doubt this initial woodcut is intended to symbolize the author's sense of his own personal relation to the audience he is now addressing. He begins with the Trinity, the creation, the fall of the angels, and finally comes to treat:

> Of man's first disobedience and the fruit
> Of that forbidden tree, whose mortal taste
> Brought death into the world and all our woe.

A terrific picture of the angels being precipitated into "Hell's Mouth," and another of the serpent tempting Adam and Eve, show our engraver not quite at his best. Then he turns to the Redemption and the Christian faith, bidding his readers be thankful for the gift, for many believe not. The Roman Church, however, derives her doctrine from St. Peter to whom Christ Himself has given power and the keys of heaven. There are, he goes on to say, five classes of unbelievers: there are heretics who want to be called Christians but who will not accept the faith of Rome; then there are pagans who worship idols; thirdly there are the people, of whom Nicholas de Lyra speaks, who worship the first person whom they meet in the morning; fourthly there are Mohammedans who have a good many beliefs in common with the Christians; and lastly there are the Jews. So far our author has moved along pretty briskly, but here he embarks on a formidable dissertation regarding the divinity of Christ our Lord, which he

[4] This latter in all probability, through the puckering up of its upper surface in the effort to take hold of it, has developed into our modern three or four-cornered biretta.

From the original in the British Museum for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

Confession.

From the original in the British Museum for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

The Vanity of Long Trains.

proves even from the testimony of pagans, from the Sibyls, Plato, and *einem heydnischen poeten genant Ovidius.* This portion of the treatise, which turns especially upon the prophets and upon the Virginal Birth of the Messiah, takes the form of a dialogue between Jewish and Christian doctors, occupying over a hundred pages. Three woodcuts are devoted to the disputants, one of which, representing the Jews getting the worst of the argument, is reproduced here.

Then we pass to the second part of the treatise, which is mainly concerned with the punishments of sin, that is to say, with Purgatory and Hell. There are people, says the writer, who deny that there is any Purgatory, because when God forgives a sin, He forgives both punishment and guilt together; but this is a mistake. And here more particularly we are entertained with all kinds of gruesome stories about the sufferings of the next life. There was an abbot once, the author tells us—and he adds that he heard the story from the lips of a Carthusian at Würtzburg—who in his last sickness had improperly procured the election of his nephew as his successor. One day when this nephew after his uncle's death was walking in the garden, he heard the most heart-rending cries proceeding from the deep well which was there. He asked who was calling him, and the voice replied from out of the well, "It is the soul of thy uncle that is suffering the most terrible torment of fire for the too natural affection which led him to procure thy election." "Can there be burning heat?" the young man asked, "in those icy waters?" "Go," answered the voice, "fetch the brass candlestick which stands behind the altar and casting it in here watch what happens." The young abbot did as he was bidden, and lo! when the metal candlestick touched the surface of the water, it instantly melted like wax in a hot fire and was resolved into clouds of vapor. So deep was the impression made by what he saw, that the young man forthwith resigned his office and lived in penance and humility until his death.

In connection with the same subject a number of stories of similar purport are borrowed from St. Gregory's *Dialogues,* and the mediæval history or romance of "St. Patrick's Purgatory" is recounted in full detail. From the punishments of sin it is natural that the writer should turn to consider the remedies of sin and

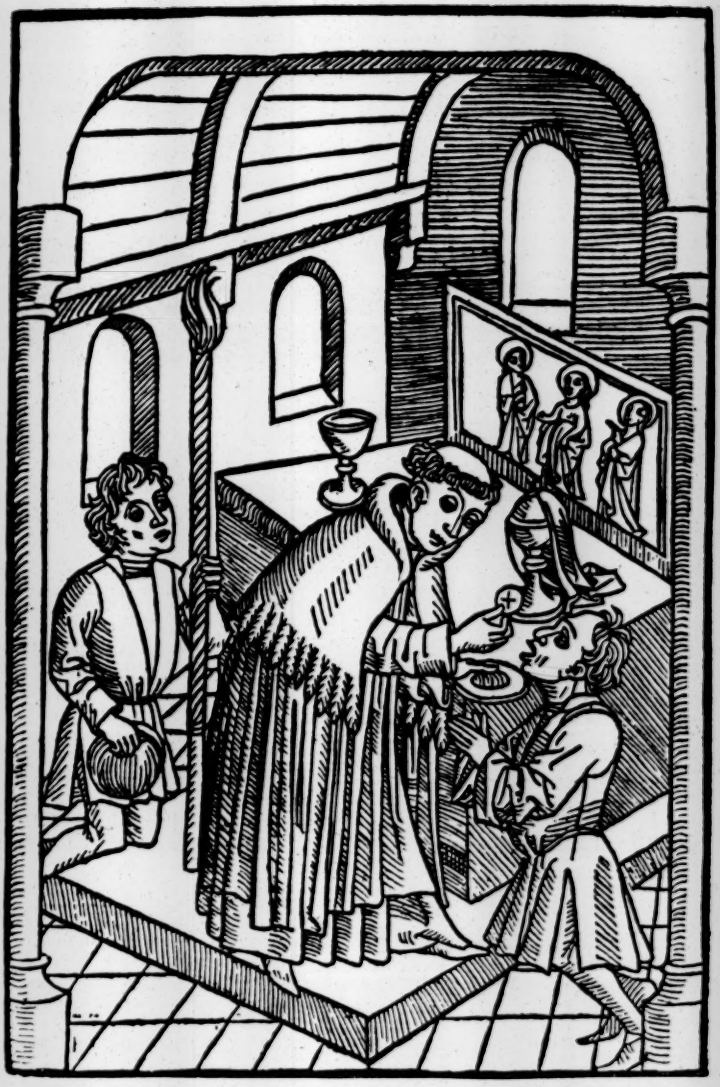
notably confession. A picture of confession accompanies the text, and the reader will note the absence of any confessional, which indeed is an invariable feature in all such representations. What is less commonly seen is that the confessor's head remains bare. Usually either cap or hood was worn during the hearing of confession, but this was removed when absolution was given and the hand was also commonly laid on the penitent's head. Another large woodcut, this time of an amusing character, also belongs to this section. It illustrates a story which the author has borrowed from Cæsarius of Heisterbach, and which tells how a parish priest once when making the round of his church at the time of the Asperges, saw a burgher's wife enter the building with a long train to her dress, as was then the height of fashion.[5] As a sudden movement shook out the folds of this appendage the priest perceived that it was the lurking place of a whole swarm of little devils, "small as rats [Cæsarius says *glires*—doormice] and black as moors, which laughed and clapped their hands and darted about like fishes." Kneeling down with his asperges brush, the priest bade the lady stand still where she was, while he prayed that the sight, which had been vouchsafed to him, might be made visible to the lady herself and the whole congregation, which accordingly happened; and the burgher's wife coming to see the danger of vanity in dress gave up her evil ways, and lived very soberly and piously ever afterwards. Our artist, it will be noticed, has simplified his picture by omitting the other devils and the congregation; but he has nevertheless treated the subject with great spirit.

The trains of the ladies' dresses formed a favorite topic of declamation for the preachers of the thirteenth century and even earlier. The Dominican Stephen of Bourbon, who was a contemporary of Cæsarius, tells a very similar story to that just referred to. By the wearing of these *caudae* (tails), he warns the female portion of his audience, they rob the poor, they harbor fleas, they hide the ground, they disturb the devout at their prayers, they cover the altars and the holy places with the dust

[5] *Cf.* Schultz, *Das Höfische Leben zur Zeit der Minnesinger*, I, p. 266; and Kaufmann, *Wunderbare und denkwürdige Geschichten* (Annalen des Hist. Vereins f. d. Niederrhein, 1888, I, p. 206).

From the original in the British Museum or
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

The Madonna.



From the original in the British Museum for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

Holy Communion out of Mass Time.

which they raise, and they carry about with them wherever they go a whole swarm of little demons. A caricature reproduced by Shaw in his *Dresses and Decorations of the Middle Ages* (Vol. I, p. 10) represents the devil attired as a lady of fashion and of course with a long train.

The third part of the *Selen Würtzgart* is devoted almost entirely to stories regarding our Blessed Lady and the Blessed Sacrament. They are for the most part, of course, of the usual marvellous type; but there is much of genuine piety in their tone, and high motives are insisted on. The two principal pictures in this section are both reproduced here. One is a graceful woodcut of the Madonna, offering nothing exceptional which calls for comment; the other is a highly interesting representation of the giving of Holy Communion; the reader will notice the ciborium and its veil, one of the earliest pictures, with which I am acquainted, of anything so entirely modern in arrangement. We may remark also the absence of any tabernacle on the altar. The Blessed Sacrament was probably supposed to be reserved in a "Sakramentshaus" or else in a cupboard in the wall.

In the fourth part the mediæval story of Antichrist is told at great length, and with this are introduced sundry moral admonitions regarding the Last Judgment; but the story of Antichrist, interesting in itself, is too long to be discussed here. A picture of the birth of Antichrist, rather more curious than edifying to modern standards of taste; another which portrays the preaching of Enoch and Elias (both in the same pulpit at one time), and a third representing the Last Judgment, adorn this part of the volume. I may call the reader's attention in the case of this last engraving to the stereotyped treatment according to which our Lady and St. John the Baptist appear on either side of our Saviour, out of whose mouth proceed the sword and the lily; the lily on the side of the good ("Come ye blessed," etc.); the sword on the side of the wicked ("Depart ye cursed," etc.). This Last Judgment scene was often used as the fifteenth of the mysteries of the Rosary, where we now meditate upon the Crowning of our Lady.

An excellent example of the generally high religious tone which prevails in the treatise, despite some condescension to the

popular taste in the matter of marvellous stories, may be found in Part II, Chap. 15, where the author instructs us regarding the proper spirit in which we ought to serve God. It is possible, he says, to serve with the intention that God may save us from the pains of hell, or that He may bestow upon us the reward of eternal life. But these are inferior motives. The best and highest motive is to serve God in order to give Him glory because He is the best and highest good. Even if a man knew that he was destined to be eternally lost, he ought none the less to serve Him and to praise and honor Him all the days of his life, for God is a thousand times worthy of our best service.

And thereupon he tells *ein exempel*, in other words a pious story from the *Vitae Patrum*. There were once two hermits in the desert, one younger, the other advanced in years; and they both served God very earnestly. Now one night the devil taking upon himself the form of an angel of light, appeared to the older of the hermits. I have come, he told him, upon an errand that is full irksome and unwelcome to me, but God commands it and He must be obeyed. You have a younger brother here who, strive as he may, can never win favor with God, for he is foredoomed to eternal reprobation. All his good works can not help him, for such is the will of God. Then the angel disappeared, leaving the old man in grievous distress of mind. Despite all his efforts he could not help betraying his sorrow, until the younger hermit perceiving his sighs and tears besought him to make known the cause of his grief. After resisting for a long while, the old hermit at last gave way. "Dear son," he said, "I would rather die than tell thee the truth, but since thou constrainest me, thou must know that an angel has revealed to me that thou art destined to be eternally lost, and that all thy good works cannot help thee. This it is that has crushed me to earth and robbed me of all joy until my life's end."

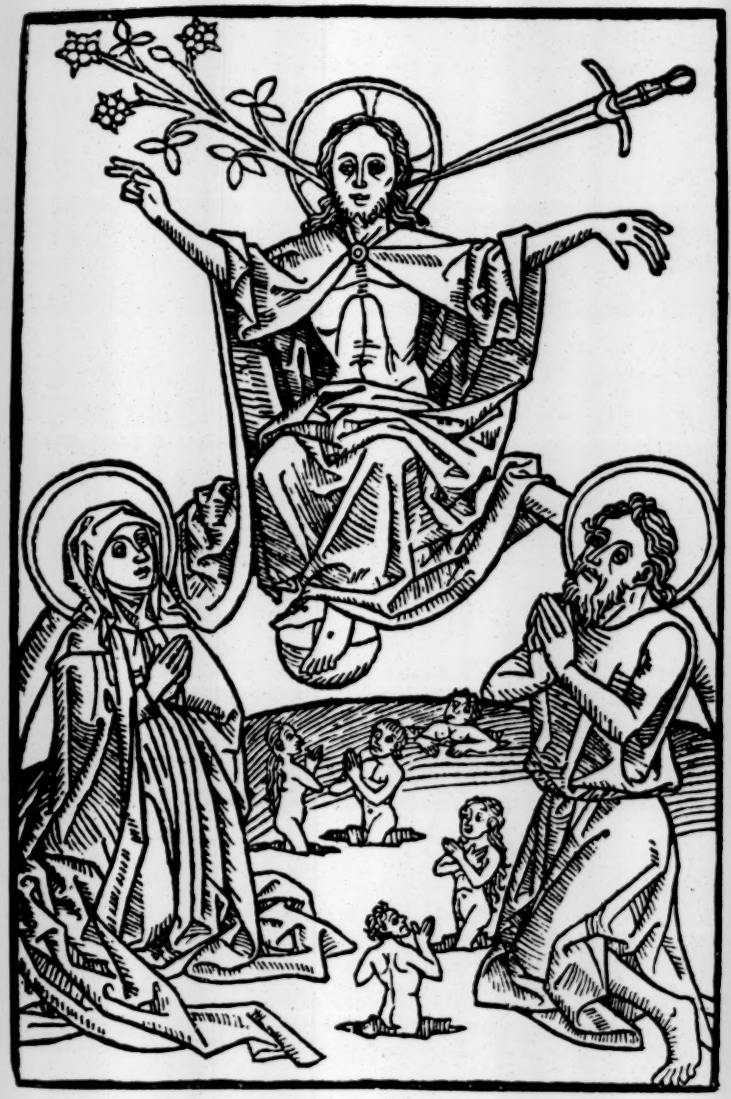
Then said the young man: "Take comfort, Father; if it be the will of God that hell must be my portion, then would I rather abide in hell according to His holy will, than be carried to heaven against it. And so I will not the less strive to serve Him. All my days shall be given to Him, as before, or more than before, for I know that the lost praise and honor him not. Let me

praise Him then now and do Him service while I have the power. If I am to be separated from my God forever, and to be driven from His presence into the outer darkness, I shall at least be glad that I have served Him as long as I might. And so, Father, you must not be sad or troubled on my account, but you must praise and give glory to God as always. For God is to be blessed and honored in all His works."

And the old man when he heard these words marvelled and was much consoled. Then when night fell there appeared to him a true angel in a vision and said to him: "Thy young brother is in the grace of God; it was a false and accursed angel that came before to deceive you. Nay more, the answer that the young man made thee to-day is dearer to God than all the good deeds that he performed in his life up to this." Then the old man made known to his young disciple the second vision, and both were confirmed in the service of God, in which they devoutly ended their days.

Whereupon the author goes on very sensibly to warn his readers that God could never reveal to any man that he was foredoomed to perdition; for this would be necessarily to cast him into despair, which is a grievous sin. Similarly very few men have ever been supernaturally assured by God that they were predestined to glory, but even great saints like St. Augustine lived on to the last in fear of the judgments of God.

With regard to the author or rather compiler of the *Selen Würtzgart* I have no information. It is possible that he was a Carthusian, as Carthusian authorities are frequently quoted by him; but this is a mere conjecture. His book must have been extremely popular, for the British Museum Library alone contains five or six different editions of it; but the earliest, that of 1483, is the most attractive. Still, a few spirited drawings are occasionally to be found in the later copies. There is a capital woodcut in the Augsburg impression of 1488. Speaking of Purgatory the author has occasion to say that the people who do not fear Purgatory are those who do not meditate upon it or understand it; and to illustrate his point he tells the story of a blind man, led by a child, who insists upon crossing a rickety and unprotected bridge, which the boy who sees the danger is afraid to



From the original in the British Museum for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

The Last Judgment.

venture upon. The woodcut, rough as it is, renders admirably the anxious expression of the child who stands trembling on the bank, and the resolute attitude of the old man as he stumps along to his doom, tapping the bridge as he goes.

Obviously such a picture was drawn expressly to illustrate the text in which it was inserted; but such was by no means the case with all, or indeed the majority, of the illustrations in early printed books. A publisher was apt to take almost any block he happened to have on hand, however remote its relation to the subject-matter, if only he thought it would enliven his text; and in most illustrated books even of the expensive sort there was a mixture of cuts that had been used before. An extremely interesting little picture in the 1511 edition of the *Selen Würtzgart* may supply an example. It is a block which fits neither the page nor the story in which it is inserted, but it depicts a priest not with the ciborium in his hand, but with a monstrance, visiting a dying youth and *showing* him the Blessed Sacrament as a final consolation before he breathes his last. The cut is the survival of a curious mediæval usage which I have had occasion to discuss elsewhere.

Whether all the sixteen large blocks of the Ulm edition in 1483 were engraved expressly for the *Würtzgart* I am unable to say. The majority unquestionably were. Such a picture as that of the Madonna, which I have reproduced, might of course find a place in any book of edification, and the mediæval Sermon, Confession, and Communion, have no very definite relation to any one particular story. But in size and character the woodcuts seem to form one series and to have been executed by the same artist. It is highly probable that they saw the light for the first time in the *Würtzgart*, though they may have been used for other purposes afterwards.

I feel some doubt at the end of this longish article whether I have succeeded after all in making my purpose clear. Why, it may be asked, devote so much attention to a volume whose chief interest lies in the identity of its name with a modern book of quite different character? It is, I reply, precisely its obscurity which I regard as a justification. Ulm was not a very remarkable city; neither was Conrad Dinckmut a very famous printer;

moreover, the *Selen Würtzgart*, so far as I know, except as an item in bibliographical catalogues, has never attracted any particular comment.[6] And yet I think the reader will agree that the book, by its typography, its engravings, its contents, and even its size, is after all a notable volume. Whence I draw the inference that, at a period of literature at which such a work could pass unheeded in the multitude of similar volumes, the religious instruction of the people was surely not neglected. We are led rather to the conclusion that Dr. Janssen's dictum is fully justified, and that at no period of history either before or since have we such overwhelming evidence that the truths of Christianity were brought home to the people at large, and a sound basis of moral obligation set before them.

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INDIVIDUAL INSTRUCTION IN HOMILETICS.

IN his curious volume of "Thoughts," the Abbé Roux delivers himself of a few scattered reflections on orators. "There are men," he says, "to whom the rostrum or the pulpit is a sort of pillory, where they appear riveted, pale, hesitating, confused; such men suffer and cause suffering. There are others who, in the rostrum or the pulpit, are as if mounted on the tripod—ardent, transfigured, fascinating. How happy they are to speak! How happy one is to listen to them!"

The thoughtful abbé has pictured the two extremes—and extremes are never typical. The tripod is very rare; and the pillory, while not so rare, may fairly be considered infrequent. The overwhelming majority of preachers manage pretty successfully to avoid either extreme. *In medio stat virtus*, or the *Ne quid nimis* of the *Andria*, might express in a short sentence the contented view which some preachers entertain of their office. Gravitation, however, is a powerful and a constant force; and it may be admitted that just as the tripod is rarer than the pillory,

[6] I have not for the moment the books at hand to refer to, but I do not think that the *Selen Würtzgart* has been noticed either by Geffcken in his *Bilder-Catechismus*, or by Dr. Falk in his various publications for the *Görres Gesellschaft*.

so, too, the preachers who have gone beyond are rarer than those who have fallen below, that happy mean at which they contentedly aim.

It is to the small class of men who fall very far short of the mean that the seminary should address its most constant efforts. For if, as happens at times, a graduate of its course appears in the pulpit as if mounted on the tripod—ardent, transfigured, fascinating,—the seminary can scarcely claim the credit of such a brilliant exception. But if the graduate appears in the pulpit as in a pillory—pale, hesitating, confused,—the seminary is chargeable even with that dismal, though infrequent, exception. It is no discredit to a course of six years' training in ecclesiastical studies, if it fail to add the supreme touch of eloquence; while it is a distinct discredit to such a course if it should achieve not even a partial success in fitting an alumnus for a task which is both frequent and inevitable.

It is not the purpose of the present paper to suggest the methods to be employed for adding excellence to excellence in the training of the future preacher. To do this would be to rehearse a more than twice-told tale; for no other branch taught in the higher seminary has received an hundredth part of the pedagogical treatment accorded to Homiletics. The books and tracts on this subject are well-nigh countless. Their very number is a double confession—a confession of the extreme importance of the subject, and alas! a confession of the surprising failures which they have not succeeded in preventing; for the graduate of their training hardly ever achieves the tripod of fascination, of ardor, of transfiguration—sometimes, indeed, is thrust into the pillory of hesitation and confusion. If this lack of success were due to any faultiness in the manuals used by the class, it would be within the competency of the critic to suggest amendments, and such should be the proper task of the present paper. The fault lies, however, not in the book, not in the teacher, perhaps not even in the pupil; but rather in the preparatory training which is assumed to have fitted the pupil for profiting by the special instruction given in the class of Homiletics.

I.—The College Course.

Unfortunately, the professor of Homiletics cannot afford to assume that all of his pupils have mastered even the theoretical (not to speak of the practical) preparatory work. The manuals of homiletics assume, indeed, that the pupil comes to the class thoroughly equipped with grammatical, rhetorical, and elocutionary training; that his imagination has been fed with the beauties of the Greek, Latin, and English classics; that his reasoning faculty has been sharpened by mathematics and logic; that his horizon has been broadened by literature and philosophy. But does the professor of Homiletics find, as a matter of fact, that these reasonable assumptions are in all cases justified by the event? Has the study of elocution succeeded in removing all harshness of voice, all rudeness of accent, all uncertainty of intonation, all unpleasant vocal mannerisms? Has it, indeed, conferred on the student a graceful carriage and a pleasing delivery? Or has it not, perhaps, left him bashful, awkward, self-conscious, ungainly in port and gesture, dull in face, impassive in feature; or, to revert to the abbé's words, "pale, hesitating, confused"? And with respect to rhetoric: Has sufficient time been allotted him to perfect himself, or, indeed, to attain any real proficiency in its three fundamentals of clearness, strength, harmony? Are his words or phrases never vulgar? Is his synonymy appreciably correct? Is it never flagrantly misconceived? And to descend to the elements—does he make no mistakes in pronunciation, or in syntax? But let us leave these humbler fields, to consider his training in the ancient classics, and their power of cultivating his taste. Have they proved anything else to the pupil than a great bore? Has the *curiosa felicitas* of Horace, or Virgil's "stateliest measure ever moulded by the lips of man," or Homer's epic deeds, or Cicero's rolling periods—has any one of these living masterpieces served any other purpose than as a corpse laid on the dissecting-table of Greek syntax or Latin prosody? How often, for example, have his English compositions shown the rounded beauty and the robust vigor fairly to be looked for as a result of all this high and mighty nourishment? And his English classics—how many has he really read? and of these, which one does he really love to linger over? Further suggestive

queries might be put, concerning the acuteness claimed for the study of mathematics and logic, or the breadth gained from literature and philosophy.

Of course, there are many students who come from their preparatory course well fitted for receiving technical instruction in Homiletics. And yet it is true of seminaries, as it is of other institutions of learning, that some few students arrive at the eve of graduation with obvious, and sometimes gross, defects in their rhetorical and even in their grammatical training. These defects may not fairly be laid at the door of the professor of Homiletics But that such ill-equipped students should be found at all in the graduating class of a higher seminary may *prima facie* be charged against the whole course of that training whose first and constant care should have been to train them thoroughly in fundamental branches.

In casting about for a remedy, we perceive that the preparatory course, whether given in the lower seminary or in a college, is responsible, in the first instance, for this sad condition. No amount of proficiency in Latin or Greek, in mathematics or history, can atone for a patent deficiency in English. At the cost and at the sacrifice of whatever should adorn or even solidify the superstructure of a liberal education, the utmost industry and care should have been expended on the correct laying of the corner-stone; for the beauty is but a snare, and the solidity is but a menace, if that which is to sustain the whole fabric be itself shaky and hollow. To drill students thoroughly in the elements is, nevertheless, so onerous and withal so thankless a task, and the splendid results to be attained through such an insistent drill-work lie so far in the future, that probably no preparatory school devotes to it a tithe of the requisite time and energy. The clamor is now universal against the miserable output of the secondary schools of this country. When we hear the professor of English in Harvard lamenting that his pupils are sitting in a worse than Egyptian darkness with respect to their mother tongue, and when we hear the examiners of West Point and the faculties of universities echoing the dolorous cry, we may take comfort in the thought that although our withers be not wholly unwrung, we are but one of the many galled jades that wince.

II.—The Higher Seminary.

In the higher seminary not a theory but a condition confronts us. This condition is superinduced by the fact that a few students, lamentably deficient in the fundamentals of English—that tongue, namely, in which they must preach to the people as the ambassadors of Christ—manage, through the inadvertence or the amiability of examiners, or it may be through a happy dispensation of good luck, to be enrolled in the class of philosophy. These students are now a charge upon the higher seminary, which forthwith becomes responsible, in the second place, for whatever faults in English they may afterwards display in their priestly career. We cannot evade the burden of responsibility by a criticism of the lower schools. In this matter the laity are not wholly illogical in their distribution of praise and blame. They are not always competent judges either of the profundities or of the niceties of the education imparted by the seminary. But of some things they may fairly judge; and if they chance to listen to a sermon displaying the most obvious and elementary defects in English, they are likely to marvel at a six years' course which could send out as a finished product such a glaringly imperfect piece of work. In vain shall we urge the insufficiency of the preparatory training. Their judgment will be that we should have been prompt to see such fundamental crudenesses and should have been indefatigable in their removal.

What then shall be done with such charges in the higher seminary? Outside of the class of Homiletics, there is no formal and recognized means for supplying the deficiencies of earlier training; and within that class, as it is at present constituted, there is scarce time enough for imparting a theoretical and practical instruction in sermon-writing. What then? Shall we send such students forth, with all their imperfections on their head, to prove a life-long protest against the seminary course?

Three suggestions are appropriate here. The first is, that we should feel deeply, not merely the propriety, but the inevitable necessity for the removal of the condition we are contemplating—for its removal, we venture to add, at any cost. For the credit of the seminary as an institution of learning, the respect which the attainments of the priest should command alike from friend and

foe, and the very efficiency of his ministry—all these eminent considerations are bound up very largely with his success or his failure as a preacher. To guarantee this one essential necessity, what branch or branches taught in the higher seminary might not well be pared down—even to the quick? Unfortunately, however, just as the preparatory schools spend all their substance on the showy fineries of Latin and Greek, and leave the poor Cinderella of English a thing of rags and tatters, so, too, the seminary is apt to crowd Homiletics into an obscure corner, in order that more room may be made for the "higher" studies. Insistence must, therefore, be laid upon the contention that at whatever cost to these "higher" studies, abundant time should be allotted to the correction of elementary deficiencies in English.

The second suggestion is that the time thus obtained should be assigned, not to class-work, but to private individual instruction on the part of the teacher. This would not prove so onerous as at first glance might appear; for it contemplates only those students who are deficient in elementary training. To remit to the class-room the correction of grammar and rhetoric would be to waste the time of the many, who by supposition are not guilty of such defects, in order to help the few, no two of whom, in all likelihood, labor under precisely the same difficulties. The few students who need such elementary instruction usually possess a unique stock of vulgarisms, of barbarisms, of mispronunciations; and, in the matter of elocution, generally exhibit the most unmistakable *notae individuantes* in their peculiar poses and gestures, their vocal accents and mannerisms. Correction of such idiosyncrasies in class is not only a waste of time for all but the one student contemplated, but is very apt to be inefficient even in his sole regard. For if, through a sentiment of charity, the professor should point out the idiosyncrasy without specifying the individual laboring under it, he but beats the air. And this is true, not because *generalia non pungunt* (for in this case we are supposing the correction to be most particular), but because idiosyncrasies are such precisely for the reason that those who manifest them are simply not aware of the fact. Such a student will contemplate with innocent equanimity, and mayhap with a pleasant sense of humor, a cap that fits no head but his own. On the other hand,

if the teacher specifies not alone the fault but the individual as well, the correction is apt to prove inefficient, because the singling out of a student for specific criticism will very probably confuse and embarrass him. He becomes self-conscious in the presence of his fellows, and his attention will surely run in any other direction than towards the question at issue.

Where repeated correction in class has proved a failure, a single private admonition may prove impressive and enduring. We are able to illustrate this view by the success attending the efforts of a certain professor of rhetoric, who, being an enthusiast, had the courage of his convictions, and withal a sufficient spirit of self-sacrifice to carry them into effect at his own expense. A rather large class in Composition was divided by him into sections of four students, which came day after day, in their turn, to the classroom after the work of the day had been finished. He had before him, therefore, only four students at a time. Three of these remained seated afar off, whilst the fourth sat down beside the professor at his own desk. In this quite complete privacy, master and pupil read over the essay together. The correction was minute, specific, and, above all, wholly individual. It addressed itself not to generalities, but to particulars—not to faults which might have been committed but were not, but to those peculiar to the individual student. Grammar, punctuation, synonymy, diction, style—nothing escaped scrutiny. The professor's specialty was punctuation, concerning which he had published a book with the modest inscription, "*De Minimis*." And thus through eye as well as ear he attempted to preach to his pupils the significant lesson of the value of "small" things.

The third suggestion is that the correction of fundamental misconceptions in rhetoric and of elementary mistakes in grammar should not be considered exclusively the province of the professor of Homiletics. As he is no more responsible for the evil than is any other professor in the higher seminary, it is scarcely fair to look to him alone for the appropriate remedy. Not only is it unfair to do this, but it is equally impracticable. In many cases the mistakes have assumed the proportions of an inveterate habit, and require the most frequent and insistent supervision. This should be attended to by every professor, who must, in such

desperate (but, happily, rare) cases, feel himself obligated by a new reading of the old maxim: *Error corrigitur ubi deprehenditur!*

It is hard to see, indeed, why any mistake in English, whether of inveterate habit or of simple ignorance, should not be corrected by any professor under whose notice it may fall. Some of the mistakes arising from ignorance constitute, unhappily, the saddest arraignment of our boasted excellence in Latin. What interests do not our seminaries cheerfully sacrifice in order to gain this one triumph? And yet within the space of ten minutes a student of theology has been heard, not in conversation, but while formally reading, to pronounce "insidious" *insiduous*, and "assiduous" *assidious*. Who has not heard other graduates of an exquisite clerical training in Latin pronounce "nuptial" *nuptual*, and "cupola" *cupalo?* If the study of Latin have any value, surely it should have attained its first results in saving the pupil from a ludicrous misconception of the spelling and the pronunciation of English words derived from Latin originals.

These three suggestions are offered in the confident hope that they may stimulate more capable hands to grapple with the difficulty contemplated. The "higher" seminary can hardly be expected to take official cognizance, by the creation of a special class in its curriculum, of the rare student who is faulty in fundamentals. On the other hand, it can scarcely afford to graduate a student who is to prove a life-long protest against its training. What then should be done with him?

CENSOR.

Analecta.

EX ACTIS LEONIS XIII ET E SECRETARIA BREVIUM

I.

LEO XIII LAUDE PROSEQUITUR STUDIUM COGENDI OPERARIOS AD PIA IGNATIANA EXERCITIA PERAGENDA.

Dilecto filio Ludovico Martin Praeposito Generali Soc. Iesu.

LEO PP. XIII.

Dilecte Fili, Salutem et Apostolicam Benedictionem.

Ignatianae Commentationes quantum in aeternam animorum utilitatem possint, trium iam saeculorum experimento probatum est omniumque virorum testimonio qui, vel asceseos disciplina vel sanctitate morum, maxime per id tempus floruerunt.—Quamvis res ipsa de se testatur. Quum enim error inde omnis in vitam hominum derivetur, quod divinae in animis veritates oblivione obscurantur, quae noxiis perturbationibus coërcendis unae sunt aptae; spiritualium Exercitiorum ea propria vis est atque laus, quod veritates easdem novo quodam lumine perfundunt ac veluti sopitas excitant. Quia vero ex privatorum honestate morum consociatonis humanae honestas exoritur; dubium non est quin

sucessus ii, in quibus caelestium veritatum commentatione occupamur, non in singulorum modo, sed etiam in communem utilitatem cedant. Id quidem provide nonnulli e Societate Iesu sensere alumni, in Gallia praesertim et Belgio. Qui quum nullam quam operariorum classem, magis nunc temporis impeti malorum insidiis adverterent, fundatas in pios secessus domos operariis ipsis patere maxime voluerunt. Propositum quidem uberesque iam inde fructus sequutos Nos iucunditate summa cognovimus; non enim postrema aut minima curarum Nostrarum, quod acta a Nobis probant, operariorum utilitati ac bono censuimus adhibenda. Nolumus igitur egregias istas Alumnorum Societatis industrias iusta sine laude praeterire, easque ut Deus large obsecundet toto animo adprecamur. Quin vero excitari magis inter ipsos praeclarum hoc studium desideramus, ut quod in Gallia atque Belgio feliciter est institutum, ad ceteras etiam nationes pari cum emolumento propagetur. Haec tu, dilecte fili, benevolentiae Nostrae et gratulationis sensus religiosis viris, quos moderaris, fac innotescant, illis cumprimis qui memorato operi laborem iam strenue impendunt. Quibus et universae Societati Iesu Apostolicam benedictionem, Nostrae caritatis testem ac munerum divinorum auspicem, amantissime in Domino impertimus.

Datum Romae apud S. Petrum die VIII Februarii MCM, Pontificatus Nostri anno vicesimo secundo.

LEO PP. XIII.

II.

LEO XIII HONESTA LAUDE PROSEQUITUR DELEGATUM APL. PRO SUO IN INSULIS PHILIPPINIS MINISTERIO FRUCTUOSO.

Venerabili Fratri Placido Ludovico Chapelle, Archiepiscopo Novae Aureliae

LEO PP. XIII.

Venerabilis Frater, Salutem et Apostolicam Benedictionem.

Quae, perturbata Insularum Philippinarum republica, Ecclesiae sunt incommoda parta Apostolicae Sedis operam, subeundis quidem levandisque assuetae calamitatibus, praesentem postularunt. Factum hac de causa est ut te Delegatum Nostrum extra-

ordinarium in id mitteremus ut terras illas oculis ac mente lustrares, Nostraeque res Ecclesiae conversione civitatis afflictas, quantum quidem in te erat, reficeres atque excitares. Esse autem existimamus cur ad Nos reversum praeclare te in obeundo munere gessisse Nostramque sustinuisse expectationem laetemur: longum enim itineris spatium emensus, de coelique gravitate nihil laborans, moratus illic haud paulum temporis es, susceptaque rei catholicae atque etiam humanitatis cura, quod animo haerebat Nostro sic es Deo adiuvante assecutus ut manantia latius mala consilio atque auctoritate coërcueris, commodorumque fere compensatione lenieris. Bene igitur de Nobis meritum honesta te laude prosequimur, bonamque solertiae probataeque tuae facultatis spem animo comprehendendam putamus. Ut autem spei, quam ipse dedisti, ferat Deus opem, Apostolicam tibi Benedictionem munerum divinorum auspicem Nostraeque testem benevolentiae amantissime impertimur.

Datum Romae apud S. Petrum die XXVIII Octrobris MCMI, Pontificatus Nostri anno vicesimo quarto.

LEO PP. XIII.

E S. R. UNIV. INQUISITIONE.

I.

NORMAE PRO CURIIS EP.ALIBUS RELATE AD TRANSMISSIONEM DOCUMENTORUM AD CURIAM ROMANAM.

E.me ac R.me Domine:

Haud raro accidit, ut ad SS. Romanas Congregationes, hac Suprema S. Officii non excepta, a RR. Curiarum Episcopalium negotiorum Romae Procuratoribus (italice "Agenti Ecclesiastici") documenta, de rebus etiam gravissimis et maxima observatione dignis, plane resignata atque omnium oculis patentia exhibeantur: eadem vero nonnunquam adeo parvulis atque exiguis chartulis neglectaque forma exarata sunt, ut et erga S. Sedem non parum indecentia atque ad positiones, quas vocant, efformandas minus apta inveniantur.

Haec omnia iure merito lamentantes E mi Domini Cardinales

una mecum Inquisitores Generales, in Congregatione Generali habita fer. IV. die 24 Aprilis anni currentis, omnibus Episcopalibus Curiis significandum mandarunt, ut in posterum huiusmodi documenta, in folio communis Romae dimensionis conscripta, vel directim per publica epistolarum diribitoria vel, si quidem rationabili ex causa Procuratorum opera uti velint, ita clausa et sigillo munita transmittant, ut nullus ex parte ipsorum Procuratorum clandestinae aperitioni locus esse queat.

Quae dum, ut mei muneris est, ad Em. Tuae notitiam defero, lubenter capta occasione, fausta quaeque ac felicia Tibi precor a Domino.

Datum Romae ex S. O. die 23 Aug. 1901

Addictissimus obsequentissimus famulus verus

L. M. *Card.* Parocchi.

II.

De Sanctissimae Eucharistiae specierum genuinitate et conservatione curanda: ad Rev.mos DD. locorum Ordinarios.

Illme ac R.me Domine:

Pluries et variis ex locis Supremae huic Congregationi S. Officii dubia proposita sunt circa materiam (panem et vinum) SS.mi Eucharistici Sacramenti. Cum enim inhonestorum quorumdam mercatorum eo iam malitia pervenerit, ut farinas triticeas aliarum tum vegetalium tum etiam mineralium substantiarum admixtione adulterare, vinaque vel ex toto vel ex parte haud ex genimine vitis conficere passim non vereantur, cumque non raro difficile admodum sit, vel ipsis chimices peritis huiusmodi fraudes agnoscere; non immerito dubitatum est, num ad licitam, imo et validam consecrationem farinae vel hostiae vinaque quae sunt in commercio, tuto adhiberi valeant.

Cum res, ut patet, maximi sit momenti et, ceterum, de farinarum vinorumque frequentibus adulterationibus dubitari nequeat; E.mi DD. Cardinales una mecum Inquisitores Generales pastoralem R.morum DD. Ordinariorum sollicitudinem excitandam censuerunt ut, accuratis institutis investigationibus, si quos abusus irrepsisse compererint, funditus convellere satagant, ac diligenter

caveant ne quid in posterum in propriis ditionibus fiat quod a latis nedum circa naturam sed et circa conservationem Sacrarum Specierum dispositionibus, quae a probatis auctoribus traduntur quaeque praesertim in Rubricis Missali Romano praepositis continentur, quomodocumque sit absonum. Quoties vero de venalium farinarum vel hostiarum vinorumque genuinitate rationabile adsit dubium, Sacerdotes sibi subditos ab eorum usu in conficiendo SS.mo Altaris Sacramento omnino prohibeant, eosque practicam rationem doceant genuinam materiam sibi comparandi. Quod demum, spectat ad Missas dubia materia antehac forte celebratas, ad S. Congregationem recurrant.

Quae quidem omnia dum, ut mei muneris est, cum Ampl. Tua communico, libenter occasionem nactus, fausta quaeque ac felicia Tibi precor a Domino.

Datum Romae ex S. O. die 30 Aug. 1901.

L. M. *Card.* Parocchi.

E SACRA CONGREGATIONE PROPAGANDAE FIDEI.

I.

Decretum approbationis Societatis Lugdunensis pro Missionibus ad Afros.

Superior Societatis Lugdunensis pro Missionibus ad Afros, Sacram hanc Congregationem nuper expostulavit, ut Constitutiones praedicti Instituti definitive adprobaret, quas nonnisi ad tempus per decretum diei 1 Novembris anni 1890 ut ad experimentum observarentur indulsit. Porro re mature perpensa, per specialem hujus S. Congregationis Commissionem, cui E.mus Vir Franciscus Card. Satolli praeest, et cuius muneris est novorum institutorum ab hac S. Congregatione dependentium Constitutiones recognoscere, placuit eidem Commissioni rescribere, petitam definitivam adprobationem esse concedendam, additis tamen nonnullis modificationibus, quas in annexo exemplari videre est. Qua super re praesens decretum S. Congregatio de Propaganda Fide conficit et edit.

Datum Romae ex Aedibus S. Congregationis de Propaganda Fide, die 23 Augusti 1901.

M. *Card.* Ledochowski, *Praef.*
Aloysius Veccia, *Secretarius.*

II.

DE ABUSIBUS IN CONCESSIONE DISPENSATIONUM MATRIMONIALIUM.

Eme et Revme. Domine:

Sacrae huic Congregationi de Propaganda Fide relatum est, in quibusdam Dioecesibus Statuum Foederatorum Americae Septentr. quosdam abusus irrepsisse et nonnullas irregularitates committi in concessione dispensationum matrimonialium. Dicitur enim, alicubi vigere praxim, saltem pro casibus urgentioribus, non solum utendi via telegraphica ad obtinendas dispensationes matrimoniales, sed etiam supprimendi totaliter mentionem cuiuscumque causae canonicae in supplici libello, item supprimendi hasce enuntiationes et circumstantias, quas Instructio S. Congregationis de Propaganda Fide die 9 Maii 1877, omnino necessarias declarat.

Dictur etiam, quibusdam in locis, in casibus urgentioribus haberi praxim considerandi tamquam obtentam dispensationem, cuius libellus supplex iam fuerit proiectus in arcam postalem.

Fertur insuper saepe non recte applicari principium, vi cuius baptismus dubius habendus est ut validus in ordine ad validitatem matrimonii. Contingit enim sacerdotem, cui incumbit inquirere utrum pars acatholica fuerit baptizata necne, totam suam inquisitionem limitare interrogationi factae parti acatholicae, utrum ipsa fuerit baptizata. Si haec respondit affirmative, nullo requisito documento aut probatione, habetur ut baptizata et petita tantum dispensatione ab impedimento mixtae religionis, celebrantur nuptiae. Unde fit plura matrimonia sic contracta esse irrita propter impedimentum disparitatis cultus, quia pars acatholica non fuit baptizata, licet id affirmaverit.

Haec omnia Eminentiae Tuae significare opportunum censui ut in proximo futuro annuali congressu Amer'um Archiepiscoporum istius regionis de his etiam pertractetur, et, siquidem opus fuerit, opportune provideatur.

Interim manus tuas humillime deosculor.

Eminentiae Tuae

Dev'mus et obs'mus Servus,

M. *Card.* LEDOCHOWSKI.

ALOISIUS VECCIA, *Secri'us.*

DNO. *Card.* JACOBO GIBBONS, *Archiep'o Baltimoren.*

Romae, 2 *Aug.* 1901.

E SACRA CONGREGATIONE RITUUM.

DUBIUM CIRCA ORATORIA SEMIPUBLICA.

Instante R.mo D.no Secretario Vicariatus in Urbe, et referente subscripto a Secretis, Sacra Rituum Congregatio adherens voto Commissionis liturgicae rescribendum esse censuit: "Particulam "Decreti generalis super Oratoriis semipublicis n. 4007 diei 23 "Ianuarii 1899: *atque similia Oratoria, in quibus ex instituto ali-* "*quis christifidelium coetus convenire solet ad audiendam Missam,* "intelligi posse de quibuscumque fidelibus qui assentiente domino "loci et Ordinarii auctoritate interveniente, accedant ad praedicta "Oratoria pro audienda Missa etiam in adimplementum praecepti "festivi." Atque ita rescripsit die 3 Augusti 1901.

Ita reperitur in Actis et Regestis Sacrorum Rituum Congregationis hac die 18 Octobris 1901.

Pro R. P. D. DIOMEDE PANICI, *Archiep. Laodicen., Secret.*
PHILIPPUS CAN. DI FAVA, *Substitutus.*

COMITÁTO PER I FESTEGGIAMENTI DEL GIUBILEO PONTIFICIO DELLA SANTITA DI N. S. LEONE XIII.

TO HIS EMINENCE CARDINAL GIBBONS, *Archbishop of Baltimore.*

Your Eminence:—As president of a committee formed to celebrate the approaching Pontifical Jubilee of our Holy Father, I have the honor of addressing you.

From the programme sent to the various Bishops, your Eminence will have learned that we have asked *a donation from the Tertiaries of the world,* and have requested *every priest to subscribe the stipend of one Mass,* for the repairs of the Archbasilica of St. John Lateran. We have decided, moreover, that the great *pilgrimage* which is to present the homage of the whole world to the Sovereign Pontiff, will take place in *April, nineteen hundred and two.* Furthermore, we have petitioned all Bishops to make in their respective dioceses *a collection of Sacred Articles for exposition in honor of the Holy Father.* His Holiness will be pleased to accept these and to *devote them to the poor churches* of the diocese which may furnish them.

Your Eminence, I feel sure, will endeavor to further this plan of doing reverence to the common Father of the faithful. By engaging the other Bishops of the United States to show this evidence of affection, you will place yourself at the head of a movement which cannot fail to be favorably received in your country.

I presume to add one request. If stipends are numerous in your diocese and Your Eminence can conveniently send some to me, *I shall undertake to have the Masses said* for the *intention of the donor*, by *priests who will be happy to contribute the offering* for the *aforesaid restoration*, so dear to the heart of our glorious Pope.

Wishing with all my heart that the good God may accord to our beloved Pontiff the grace of seeing the years of Peter in the Chair of Rome, and of witnessing the triumph of Holy Church, I humbly kiss the hand of Your Eminence and remain with most profound respect,

Your humble and devoted servant,

P. RESPIGHI, *Card. Vic.*,
President of the Committee.

Rome, August 10, 1901.

Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

I.—PONTIFICAL ACTS (Secretariate of Briefs):

1. Apostolic Letter addressed to the General of the Jesuits, commending the practice, adopted in France and Belgium, of giving retreats to associations of workingmen, according to the plan of St. Ignatius.
2. Apostolic Letter to Archbishop Chapelle, of New Orleans, La., recognizing his services as Apostolic Delegate to the Philippine Islands.

II.—S. CONGREGATION OF THE INQUISITION:

1. Cardinal Parocchi directs the attention of the bishops to the necessity of addressing all communications intended for the Roman Congregations according to the prescribed form, and sealed, so as to prevent misuse of the documents by under officials.
2. The Ordinaries are advised to exercise careful supervision regarding the material used for the celebration of the Holy Eucharist. They are to guard the sale of altar breads and altar wines, requiring proper guarantee against their adulteration.

III.—S. CONGREGATION OF PROPAGANDA:

1. Issues decree of approval to the Lyons Society for African Missions.
2. Addresses letter to Cardinal Gibbons requiring certain cautions in granting dispensations for mixed marriages.

IV.—S. CONGREGATION OF RITES decides that the privilege of hearing Mass on Sundays and holydays in semi-public chapels, where a number of the faithful regularly attend, extends to all persons who visit the chapel with the consent of the proprietors and the leave of the ordinary.

V.—A LETTER FROM CARDINAL RESPIGHI who urges expositions in connection with the Pontifical Jubilee, next April, for the benefit of poor churches.

THE SPIRITUAL ADVANTAGES OF THE "PRIVILEGED" ALTAR.

Qu. Would you kindly explain what are the advantages of a "privileged" altar? The value of the Holy Sacrifice cannot, as we understand it, be magnified by the particular place or occasion of its being offered; and special indulgences attached to acts of devotion would seem to derive their virtue, not from the place, but from the intention of the persons performing the acts.

Resp. A privileged altar gives to the priest who celebrates Mass upon it the privilege of obtaining a plenary indulgence in behalf of the souls departed for whom he offers the Mass. The altar is in that case viewed in the same light as a shrine of pilgrimage, like the Grotto at Lourdes or the Holy House of Loretto, where persons may gain specified indulgences if they devoutly visit particular altars or chapels and perform the prescribed devotions. The place becomes the *occasion, not the cause*, of the indulgence.

In the case of the privileged altar, the indulgence (plenary) is applied by the priest who gains it as a suffrage for the souls departed, or rather for some one soul toward whom his intention is directed. Between this indulgence and other plenary indulgences applied under ordinary circumstances to the souls departed by way of intercession, there is this difference: the efficiency of the indulgence attached to the privileged altar does not depend on the disposition or virtue of the celebrant who may happen to say the Mass, but on the intention of the Church, for whom the priest acts as accidental minister or interpreter. The virtue of the indulgence is therefore less likely to be impeded by

the imperfection of the person who performs the intercessory act of the Holy Sacrifice than would be the case with any other meritorious work of piety. Thus the application of the indulgence belongs in the case of the privileged altar, not only to the highest order of meritorious acts, inasmuch as it consists in the atoning sacrifice of Christ Himself, but the imperfections of the priest who makes the oblation, not as a private intercessor, but as an official minister of Christ and the Church, do not lessen or eliminate the atoning power or merit of the sacred act.

When we speak of plenary indulgences we imply that the Church dispenses *sufficient* grace from the merits of Christ and His Saints to release the soul from the temporal penalty due its imperfections; but we also know that this sufficiency may not in all cases attain its results, because the channel through which it is communicated, that is, the person who offers the indulgence by way of intercession for the departed soul, is imperfect or defective. Thus the sins or imperfections of the intercessor hinder the graces of the indulgence from reaching the soul for whom they are offered and from benefiting it to the full extent of the divine intention. This danger is, as we have indicated above, lessened in the case of the Holy Sacrifice offered on a privileged altar, that is to say, by a celebrant who performs the sacred function, not as a private act of priestly devotion, but a liturgical and solemn act of atonement on the part of the Church for some soul designated by him.

RESERVING THE HOLY EUCHARIST IN A MISSION CHURCH.

Qu. Will you be kind enough to solve for me the following difficulty: Besides the church at which I reside, there has been assigned to me another church, six miles distant, heretofore having its own pastor in the person of a Father from a monastery in the neighborhood. Now, can I, without special permission, keep the Blessed Sacrament also at this second church? The circumstances are these: The existence of a school with from sixty to eighty pupils, all Catholics, making a regular attendance on my part necessary. I say Mass for them every Sunday and twice on weekdays. Finding it often inconvenient to go there early in the morning, fasting, I often go the evening before. Now, sick calls during the nights which I spend there would

find me unprepared unless I have the Blessed Sacrament there, not to speak of the embarrassment when some old people wish to receive before Mass. All requirements in regard to the keeping of the church, attending to the sanctuary lamp, are most faithfully complied with by the teacher, a devout man, who is also the sacristan.

Resp. There can be but little doubt that under the circumstances the priest attending the mission church here spoken of is justified in retaining the Blessed Sacrament in the same. But the bishop should be cognizant of the fact and give his sanction in order to safeguard the canonical discipline requiring a dispensation from the general law, which ordains that the Blessed Sacrament is to be retained only in parish churches and such others as have a special apostolic indult to that effect.

Benedict XIV, in his Constitution *Quamvis justo*, mentions custom as the equivalent of an apostolic indult, "vel immemorabilis consuetudinis quae hujusmodi indulti praesumptionem inducit," in such case. Now the custom which permits religious communities, with the consent of the Ordinary, to retain the Blessed Sacrament in their domestic chapels, provided a priest celebrates Mass in these chapels at fixed intervals, is almost universal and of long standing, at least in missionary countries, where such convent chapels are frequently at a considerable distance from the parish church and priest. Hence the learned interpreter of our faculties, commenting on Art. 4, Form. I (*Delatio SS. Sacramenti*), where this topic is dealt with, directs attention to the words of the S. Congregation, in dispensing from the prescribed observance of the liturgical form, "quantum temporis ac locorum adjuncta, necnon *inductarum consuetudinum ratio patiantur*." He, moreover, cites O'Kane, who argues that, while custom cannot abrogate a definite liturgical law, it can suspend compliance with it for good reasons where authority does not prohibit the same expressly.

That such is in reality the spirit of the Church becomes evident from a comparatively recent decision of the S. Congregation of Rites (Nov. 15, 1890. *Compost.*). The bishop asks whether the custom of reserving the Blessed Sacrament "*in ecclesiis filialibus seu oratoriis alicujus paroeciae* ubi missa celebratur tantummodo vel Dominicis vel quando S. Viaticum ad aegrotos ferendum desumitur," might be legitimately continued. The

answer was that, in order to permit this custom to continue, it would be necessary to keep the church or chapel open for some hours daily for the faithful who might wish to visit the same for adoration. This condition would, we imagine, be verified in the above case, where the school children attend and the priest vouches, moreover, for the safeguarding of the Holy Eucharist by the attendance of a faithful sacristan who lights the sanctuary lamp and lives near by.

CELEBRATION OF MASS IN A PRIEST'S HOUSE.

Qu. My neighbor is a worthy pastor, somewhat infirm, and, though quite able to go out for a walk in good weather, and visit his parishioners in the ordinary pastoral way, cannot, without much hardship, say Mass in the parish church on cold or damp mornings. The assistant priest says the parish Mass, but the aged rector is also anxious to celebrate daily and to have the Blessed Sacrament near him. Could he obtain permission, under the faculties granted through our bishops (Form. I, Art. 23), to say Mass regularly in a little oratory of his house, to satisfy his devotion; and would those attending this Mass on Sundays satisfy the precept of the Church?

Resp. The privilege permitting priests to celebrate daily Mass in their private oratories, that is to say, for the satisfaction of their personal devotion, requires an apostolic indult. The faculty granted to our bishops in the above-mentioned article, 23 of Form. I, under the caption "*celebrandi*—sub dio et sub terra, in loco *tamen decenti*," refers, as the context plainly shows, to the exercise *of missionary functions* and cannot be applied to the personal necessities of the priest. Both the First (n. 23) and the Second (n. 362) Plenary Councils of Baltimore allow that the privilege of celebrating Mass now and then ("una vel altera vice aut etiam pluries per hebdomadam") may be granted when otherwise he should be unable to say Mass at all. But the Fathers of the Council did not understand this to mean the continuous, that is to say, habitual or daily celebration. The subject was discussed in one of the earlier numbers of the REVIEW, and Father Putzer, in his "Commentary on Our Faculties," referring to our article, says: "Nam ad *habitualem* celebrationem missae in aedibus privatis devotionis tantum causa, speciale indultum Apostolicum

requiritur, licet sacerdos propter infirmitatem aut aetatem provectam aliter celebrare non posset." Citing the Second Plenary Council for the exception, he points out the reasons that should exist for this latter permission "una vel altera vice" by adding "causa id suffragante ut infra n. 162, vid. *si urgeat necessitas* et aliter fieri non possit." The faculty therefore *is not a privilege*, but provides simply for a necessity, so that the faithful may not be deprived, by the infirmity of the priest, of the opportunity to hear Mass. Incidentally, the same faculty provides that the infirm priest himself may not continuously and for a long time be deprived of the same opportunity. On the other hand, the *indult* which Rome grants in special cases *is a real and effective privilege*. Those who attend such Masses, as members of the priest's household (servants and guests), satisfy the precept of the Church, unless the indult expressly limits the interpretation of the privilege to definite persons.

THE SYMBOLISM OF CANDLEMAS.

The liturgical instruction of Candlemas Day is taken chiefly from the wax lights which are blessed on this day. It is the white, flexible, fragrant product of the bee's labor, and as such suggests that our works be the product of pure intention (white), ready obedience to duty (flexible), done in a prayerful spirit (fragrant). The candle is straight, signifying uprightness. It receives light, teaching us to be docile and to take instruction and counsel. It gives light, exhorting us to zeal for exhortation and study and doctrine according to our capacity. It gives forth the heat of its flame as it receives it, and therein bids us impart to our neighbor the spirit of fervor and charity which we gather in prayer and through the charitable admonitions of others.

Other meanings, less strictly according to the mind of the Church as expressed in her liturgy, were attached to the burning lights on Candlemas Day by the various forms of popular belief in Catholic times. Note as an instance the following lines:

> And chiefest seemeth he
> Whose taper greatest may be seen;
> And fortunate to be
> Whose candle burneth clear and bright.

The blessing given to the candles consists of certain prayers of the Church, which, being answered by Almighty God, impart a secret virtue to their burning; for they are set afire like a holocaust, an altar of burnt-offering, or the sacrifice of first gifts, and hence they literally breathe forth an uninterrupted invocation. It is therefore no idle superstition for devout persons to believe that:

> A wondrous force and might
> Doth in these candles lie, which if
> At any time they (the faithful) light,
> They surely feel that neither storm
> Nor tempest doth abide,
> Nor thunder in the skies be heard,
> Nor any devil's spide,
> Nor fearful sprites that walk by night.

But if Candlemas brings a blessing in its lights, the elements demand a sort of compensation. At least, mediæval popular rhyme has expressed the belief that cold and frosts are sure to come later in the year if the sun of Candlemas Day be fair and warm:

> Si sol splendescat Maria purificante
> Major erit glacies post festum quam fuit ante—

or, as the Scottish farmer sings:

> If Candlemas Day be dry and fair,
> The half o' winter's to come and mair;
> If Candlemas Day be wet and foul,
> Half of winter's gane at Yule.

Everybody knows that the badger looks out of his hole on Candlemas Day, and if he finds it fair, draws back and sleeps a while more, knowing that it is to be a long winter.

A prettier sign of the season than the foregoing is the greeting of the *Purification Flower*, as the snowdrop (Fair Maid of May) is called, from the fact that it blossoms about Candlemas Day.

Speaking of candles and Candlemas as tokens of life and time, we are reminded of the fact, related in the story of Alfred the Great by Asser, that before the invention of clocks, candles were frequently used as measures of time. Thus Alfred is said to have had six tapers made for his own special use, daily to burn in his apartment. Each taper, containing twelve pennyweights of wax, was twelve inches long and proportionately thick. The whole

length was divided into twelve parts, of which three would be consumed in an hour, so that each taper lasted four hours, and the six tapers, being lighted one after another, marked exactly the passing of twenty-four hours. And in order that the wind blowing through the chinks of the apartment or through the doors or the cloth of his tent might not waste the tapers more quickly at one time than at another, he had them enclosed in a lantern of very thin ox-horn. Thus the burning candles became time measures of much exactness.

Another method of measuring time was to color the candles in parts, or to make indentations marking the quarter-hours. This served the monks at morning meditation or reading during the winter season.

PURE WAX FOR THE LITURGICAL LIGHTS.

Qu. I have noticed with pleasure the attempt to give in the REVIEW some practical test for Mass wine.

I would be glad if a test could be found also for wax candles. Some one tells me that in most of the candles we get there is no wax at all, but a mineral gum, the product of coal oil refineries, in which the Standard Oil Company is primarily interested. I am told also that the same company is in the candle business, and deals exclusively with merchants who will retail them only at a certain price.

Lately I bought some "wax candles" at twenty-five cents a pound, which appear to be precisely of the same quality as those for which I pay a dealer in church articles thirty-five cents.

Besides these brands there is the pure wax hand-made article for which we pay forty-five cents.

I would ask: What test can be applied to assure us against imposition from adulteration in all these cases? and how can one determine that the more expensive is also the purer article?

E. B. P.

Resp. It is well known that pure wax candles cannot be moulded, but must be made by hand. This is one reason why they are higher in price than stearine or paraffine candles, even in countries where wax is abundant. The melted wax is first poured upon wicks which are attached to a circular frame. This pouring process is repeated so as to obtain the desired thickness for the candle. Then, whilst the wax is still warm, each candle

is rolled on a marble slab until it becomes quite smooth; after which the ends are trimmed.

Candles advertised as wax, plain white (not hand-made), usually at twenty-five cents a pound, are therefore not the prescribed material for the liturgical service.

Other qualities of wax candles, advertised as hand-made, ranging in present prices from fifty down to thirty-five cents a pound, contain bees-wax in various degrees, mixed with stearic acid, different kinds of tree-gum, or other resinous substances, Japanese vegetable wax, and tallow. Practical judgment must determine how far the term *pure* can be applied to bees-wax slightly mixed with other substances in case of candles used either for the celebration of Mass, or in the exposition of the Blessed Sacrament (twenty, or, in poor churches, at least six), or in the Baptismal rite, or around the coffin during the funeral Mass and absolution (four or six), or in processions with the Blessed Sacrament, or in the blessing of the candles on Candlemas Day, or in the *Tenebrae* service of Holy Week, and for the Easter Candle. Some alloy preventing the wax from too readily melting and causing the bending of the candles during the hot season may be allowable, since such slight quantity hardly amounts to adulteration, although the necessity for such admixture is often exaggerated, and frequently arises from the use of candelabra placed too closely together.

The common way adopted by chemists to ascertain the amount of pure wax contained in a candle is the application of the specific gravity test. The specific weight of wax is about 0.960. A more easy way in domestic practice is to heat the wax in chloroform or in thickened olive oil. If there remains any substance that does not melt or dissolve, that substance is foreign admixture. Other tests are heating or melting the wax in a solution of borax or soda, which either leaves a sort of milky residue different in appearance from the more transparent wax, in which case you have stearine or vegetable wax; or else it presents the form of layers—wax, water, and resin, which latter ingredient lies at the bottom. In cases of mixtures with paraffine the usual method of discovering the same is distillation in a retort by permitting the heated paraffine to evaporate into a glass, where it is deposited.

Altogether we should recommend as the safest way to secure reasonable compliance with the liturgical law—(1) the purchase of the best grade of advertised hand-made wax from a reputable dealer; (2) placing the wax candles for the liturgical service in candlesticks or sockets sufficiently far apart to prevent the inconvenience of tapers bending over from heat.

Additional lights put on the altar, etc., for the mere purpose of decoration are not prohibited, nor must they be of pure wax. They may also be blessed in the ordinary way (or together with the wax candles on the feast of the Purification). In Catholic countries, where the traditional spirit of the liturgy is rigidly maintained, no other candles but such as are made of the pure bees-wax are ever placed on the altar or indeed anywhere in the church, and there is no complaint of its proving an inconvenience. In the same way only pure olive oil is used for the sanctuary lamps.

In addition to the above we receive from the editor of our *Scientific Department* the following

TESTS FOR BEES-WAX.

The melting point for bees-wax is 63.3° centigrade, about 146° Fahrenheit. Bees-wax can be melted by surrounding it in a small vessel with a larger vessel containing warm water,—a double boiler, as the housekeepers say. By noting the temperature of the water when the bees-wax melts the melting point can be rather easily determined.

To determine whether there is mineral matter or not in the wax, it should be ignited. Pure bees-wax will burn without leaving any residue; where a residue occurs, mineral matter is present.

Sulphur is sometimes used in order to color inferior wax and to add to its combustibility. If bees-wax be boiled with caustic potash and a few drops of a solution of lead acetate be added, a black precipitate of lead sulphide will occur showing the presence of the sulphur.

For rough testing the weight of candles according to their bulk is of some importance. The specific gravity of bees-wax is higher than that of paraffine. Bulk for bulk, then, bees-wax should weigh more than paraffine. Thick candles that are light usually contain at least some paraffine.

THE BLESSING OF ST. BLASE.

The question of the color of the stole to be used in giving the blessing of the throat on the feast of St. Blase (February 3) was discussed by us some years ago in the REVIEW.[1] Rubricists differ on this point, some saying that white should be used; others, that red is the proper color, because St. Blase was a martyr; and others again, that the color of the office of the day is the only right one.

The rubrics of the ritual do not prescribe any particular color; whence we may conclude that, while red is the ordinary color of the office of martyrs (and hence proper for this blessing), the priest who gives the blessing immediately after the Mass at which he uses a different color, need not change the stole he has worn at the Mass. Thus in the present year the color of the Mass vestments will be white, since the Purification falling upon Sexagesima Sunday (the Mass of which may not be omitted) is transferred to Monday. If, therefore, the priest gives the blessing of St. Blase immediately after Mass, he may use either a white or a red stole; otherwise red.

That this is the correct view seems to be implied by the answer to a *dubium* quoted in the *Decreta authentica*, in which an official of the Archbishop of Vercelli asks whether in giving the blessing of St. Blase it is proper to wear a stole of *red color*, wherewith to join the candles, in addition to the ordinary stole worn over the shoulders. The answer is, "*unam tantum stolam esse adhibendam*," without specifying the color.

In conjunction with this we might call attention to an erroneous statement printed by some of our Catholic newspapers, viz., that the ritual form for the blessing of throats might be shortened by simply saying: "*Per intercessionem B. Blasii liberet te Deus a malo gutturis. Amen.*" This form, and another in which the name of the Blessed Virgin was introduced, had been in use in the Archdiocese of Vercelli, and the question was proposed to the S. Congregation, which of the two was to be preferred. The answer was that only one, the former, was proper in the case proposed. This decision is manifestly local and not to be applied to the

[1] *Cf.* Vol. XVI, pp. 85, 86.

universal Church as cancelling the prescribed form of the ritual. It is plainly a privilege to continue a long-standing custom.

This year, as already noted, the Office and the Mass of the Purification is transferred to Monday; but the blessing of candles and the procession take place on Sunday before the principal Mass, purple vestments being used.

ST. VALENTINE'S DAY.

The various martyrologies of the Church contain twenty-two lives of canonized saints by the name of Valentine. Of these, nine are recorded as bishops; twelve as martyrs; most of the latter were priests; one was an officer in the army of Maximian and died at Ravenna. They are of all nationalities—Italians, French, Spaniards, Germans, and Belgians.

Five of the St. Valentines have their feasts assigned upon the 14th of February (another occurs on February 12th). First among them is St. Valentine, Bishop of Terni in Umbria, who died in 273; another bishop is St. Valentine of Toro, in Spain, who was martyred during the persecution of Trajan. A third saint of the same name, who died a martyr in Africa, is mentioned under this date by the Bollandists. The Diocese of Puy, in France, commemorates a fourth St. Valentine, confessor, on the same day.[1]

But the most celebrated St. Valentine is a Roman priest, martyred under the Emperor Claudius. It is he who is commonly connected with the popular celebration of St. Valentine's day in English-speaking countries. His remains are preserved in one of the chapels of Santa Prassede in Rome. The Augustinian Church of St. Nicholas of Tolentino has also a large relic of the saint. It is not many years since his crypt was discovered in a cellar on the Flaminian way (Porta del Popolo), and both Professor Marucchi (*Studi in Italia*) and Msgr. De Waal (*Rom. Quartalschrift*) published details of the find at the time. Repeated mention of the saint's martyrdom is made in the oldest liturgical books, such as the Sacramentary of Pope Gelasius. Details of

[1] The people of Dijon honor a Saint Valentine (des Griselles) on July 4th. St. Valentine, Bishop of Passau, and patron saint of the Tyrol, is celebrated on January 7th.

the accounts dealing with the saint's life are found in the works of Stefenelli, Carara, Negroni.[2]

How precisely he came to be the patron of our "Valentines" is not easy to say. Butler suggests that the day of this saint was originally substituted for the celebration of the pagan *Lupercalia*, a feast in honor of Pan, the tutelary deity of the flocks. This feast, occurring about the middle of February, had been the source of superstitious love-making and popular excess. This was changed by giving a Christian title and motive to the festivities. In mediæval times it appears to have been the special occasion for making anonymous gifts to the poor and to friends generally.

POLISH RELIGIOUS COMMUNITIES.

Hitherto the number of religious communities devoted to the education of children among our Polish-speaking Catholics has been altogether inadequate to meet the most crying needs of the large number of immigrants whose devotion to their faith is intensely strong, and who are prepared to make much greater sacrifices for maintaining their religion than is generally assumed by superficial observers. Recently attempts have been made to place a few teaching communities of women upon a distinctly canonical basis, which would enable them to receive novices and obtain recognition of their rules and constitutions on the part of the bishops in the United States. The difficulty which largely prevented such recognition hitherto was the fact that nearly all the nuns who spoke the Polish language were entirely ignorant of the English tongue as well as of American methods of teaching, etc.; whilst few of our bishops or diocesan administrators could understand either the language or ways of these people, and thus treated them without reference to their needs, and in some cases altogether ignored them. Now a movement has been started to establish religious communities here, instead of importing them from Europe. The advantage is obvious. The Archbishop of St. Louis has already sanctioned one such foundation, having appointed a commission to examine and adapt a rule and constitu-

[2] *Cf.* Les Pet. Bolland. I Suppl.

tion for its guidance. Others will no doubt soon follow, and thus a new element for saving the children of this much-neglected portion of the Catholic fold be brought into action.

A WARNING TO BOOK-BUYERS.

To the Editor of THE ECCLESIASTICAL REVIEW:

Some time ago—in early November, I believe—an agent called on me, soliciting a subscription for *The World's History and Its Makers*. Contrary to the usual custom of book agents, this man, whose name I do not now recall, had not a volume of the work, but simply a sample of the styles of binding. In speaking of the various contents of the said work, this agent positively affirmed and said that all Catholic matters and subjects were treated by seven distinguished Catholic writers whom he named; but I do not remember their names. I told him that unless such matters—*i. e.*, Catholic—were treated by Catholic authorities, his work would be of no use to me; hence, having his positive assurance that such was the case, I signed an agreement to take the books for $19.75. When the series of books comprising ten volumes were delivered to me, I examined some of the ordinary subjects which are so often misrepresented by non-Catholic writers. In Vol. VII, page 196, which treats of foreign statesmen, under the article on Pope Leo X, indulgences are spoken of in this way:

"He revived a practice instituted by the infamous Alexander VI, the sale of indulgences or the permission to commit sin. . . . The following is the tenor of one of those remarkable forms of absolution delivered by Arcembold, one of the former generals in Saxony: 'As our Lord Jesus Christ absolves you by the merits of His Passion, I, by His authority and that of the Blessed Apostles, St. Peter and St. Paul, and that of our most holy Father, absolve you from all ecclesiastical censures under which you may have fallen, from all sins, delinquencies, or excesses which you may have committed or shall commit hereafter, how great soever they may be; and I make you partaker in all the spiritual merits acquired by the Church militant or its members, etc., etc.'"

You may imagine my surprise and feelings when I found I had been duped by the false representations of a glib talker. I wrote to the publishers about the matter, and offered them about one-half the original charges for the book. The following is a copy of their reply:

"December 27, 1901.

"DEAR SIR:—We have your lengthy communication of 17th inst., relative to our bill for a set of *The World's History and Its Makers*, delivered you recently by our Mr. Henderson. We find, on looking over the contract which you signed for said books, on November 5th, there are no conditions stated thereon and that you simply agreed to pay $19.75 for the binding of said books when delivered to you. Now, we know nothing whatever about any facts or statements the solicitor may have made to

you at the time of taking the order, and as there are none stated in the contract we shall expect you to pay us the amount agreed for binding such books. We cannot accept your offer to pay us $10.00. We have been to the expense of binding the books especially to your order, and hope you will save any further trouble by sending us your check for the amount at once.

"Very truly yours,
"PUBLISHERS OF THE WORLD,
"Per T. W. ABELL."

As a subscriber to your periodical, which is published in the interests of the clergy, I deem it my duty to call attention to this publication and the means adopted to spread it.

D. M. R.

THE COMMISSION ON BIBLICAL STUDIES.

The announcement of the names of the gentlemen constituting the Pontifical Commission on Scripture Studies, which appeared in our newspapers, is in some respects premature and tentative. No official intimation has been given to the nominated members, although the persons designated by the Associated Press agent and the London *Tablet* are nearly all in position to be the most likely candidates for such an office. The question has been asked, why most prominent Scripture scholars of France, like Père Lagrange, O.P., editor of the *Revue Biblique*, or the writers of that magnificent collection of Commentaries contained in the twenty-odd volumes of *La Sainte Bible*, should have been passed over while the Abbé Vigouroux is proposed, whose days of activity in the field of original research are understood to have been over for at least a decade. We would in reply suggest that the list of names mentioned for this Commission, and so far as it emanates from Rome, would indicate the main purpose to make that body the safeguard of conservative views against the dangerous progressiveness to which the modern student is urged on by the Higher Criticism on the one hand, and by the numerous archæological and philological arguments that seem to establish facts which admit of little or no counter evidence. For such a Commission it is not necessary to select men of originality or critical research; just as a board of judges or of a public health department need not consist of specialists or learned writers, but rather of men who either by reason of their general information or their social or professional position are capable of forming an unbiassed judgment regarding certain testimony brought to establish a theory or a fact.

Ecclesiastical Library Table.

SACRED SCRIPTURE.

1. Criticism. — The Rev. Reginald Walsh, O.P., Maynooth College, contributes to the December number of the *Irish Ecclesiastical Record* (p. 498 ff.) a paper on "The Rise and Progress of Higher Criticism." The writer believes that "we need to understand the distinction between Naturalism and Rationalism" in order to gain a clear insight into the nature of Biblical criticism. Both first minimize and then get rid of revelation as well as inspiration. The present rationalistic attitude towards the Bible may be said to have begun with Lessing's *Fragments of Wolfenbüttel;* the naturalism of this professional "dramatist and stage critic" was opposed by several Protestant writers whose principles betrayed them into rationalism; among others, Semler is to this day regarded as the father of Biblical rationalism, and Eichhorn scientifically developed Jean Astruc's Document-Hypothesis, thus elaborating a "form of unbelief systematically," and naming it Higher Criticism to distinguish it from the textual or lower criticism.[1] In the present issue Fr. Walsh deals only with the *old* Document-Hypothesis, leaving the subject of the Fragment-Hypothesis, the Supplement-Hypothesis, and the *new* Document-Hypothesis for future articles. The same number of the *Irish Ecclesiastical Record* (pp. 567 ff.) contains a rather favorable review of Fr. Gigot's *Special Introduction to the Books of the Old Testament,* but the reviewer differs from the learned author in a few points: 1. The reviewer does not allow a *via media* between the traditional view as to the Mosaic authorship of the Pentateuch

[1] Fr. Gigot, *Special Introduction,* p. 34, and the writer in the *Kirchenlexicon,* ix. Pentateuch, regard Jean Astruc as a devout Catholic. Fr. Walsh appears to agree with Osgood's opinion of the French physician: "With a devoted wife and grown-up children, he became the paramour of the most notorious woman in Paris, and so remained for nineteen years, covering the time of his writings on the Bible. By her will Astruc was left the sole legatee of her large property, to the heartless exclusion of her only child, her poor but famous son, D'Alembert."

and the critical one that the Hexateuch is a late compilation from documents of various ages, the earliest dating from the eighth century B. C. "Driver, whom Father Gigot mentions as one of the Protestants who have adopted the *via media* conclusions," lacks a trustworthy notion of inspiration and admits "exaggerations" in Chronicles. 2. "Fr. Gigot also brings forward in his summary many of the rationalistic objections and lets them pass without saying a word to inform the young student that these objections have been answered." Thus he exhibits (pp. 128 ff.) at full length the main argument on which "rests the whole of the Graf-Wellhausen system," viz., that a plurality of altars is sanctioned in JE, and forbidden in D and P. In this way the codes are made to contradict each other. It is true, the author incidentally remarks, that the altars of JE are different from those of D and P, but he does not expose the fallacy of the critical argument; similarly, Fr. Gigot fails to notice the critical sophism based on the catalogue of Scriptural sacrifices (*ibid.*), though it "is by no means a homogeneous list." 3. The reviewer takes exception to the way in which Fr. Gigot appeals to Mivart, Leroy, and Loisy as exponents of Catholic opinion; for he never mentions "that in consequence of his opinion Loisy has been deprived of his professorship by ecclesiastical authority;" that Leroy was summoned to Rome *ad audiendum verbum*, and retracted his view concerning the milder view of transformation; and "that in consequence of his opinions Mivart died outside the Church."

2. Exploration and Discovery.—Under this heading may be mentioned the articles on the real meaning of *Punt* and *Ophir*, published by Dr. Ed. Glaser[2] and Carl Peters.[3] Punt is of frequent occurrence in the Egyptian inscriptions, while Ophir is read twelve times in the Old Testament. Gen. 10: 29 and I Par. 1: 23 represent Ophir as the eleventh of the thirteen sons of Joctan, and locate him in the list between Sheba and Havila; Gen. 10: 30–31 makes Ophir denote a people whose "dwelling was from Mesha as we go on as far as Sephar, a mountain in the east;" III Kings 9: 26–28; 10: 11, 22; 22: 48; II Par. 8: 18; 9: 10, represent

[2] *Das salomonische Goldland Ophir*, Beilage zur *Allgemeinen Zeitung*, München, November 14, 1901, p. 1 f.

[3] *Ein Beitrag zur Erklärung des Periplus*, *ibid.*, November 21, 1901, p. 4 f.

Ophir as the place to which the Tarshish ships of Hiram and Solomon sailed from Ezion-geber, and whence they returned after three years with gold, silver, precious stones, costly woods, ivory, apes, and peacocks; finally, Is. 13: 12; I Par. 29: 4; Job 22: 24; 28: 16, speak of Ophir as a gold-producing region. With these data to guide them, several scholars indeed have located Ophir in the far East, on the east side of the Indus delta, on the coasts of Malabar, in Ceylon, or again in the Malay Peninsula. But the bulk of authority favors the view that Ophir lay either on the East Coast of Africa, or in southern or southeastern Arabia. Carl Peters defends the former location, and he practically identifies Ophir with Punt, the great foreign mart of Egypt, especially during the reign of Hatshepsu of the eighteenth dynasty. Dr. Glaser favors the Arabian character of Ophir, and he points out that Punt is the generic name of the Punic (Phœnician) settlements on the eastern and southern coasts of Arabia as well as on the eastern coast of Africa, from Abyssinia down to Cape Colony; while Ophir is a particular settlement of a specific Punic tribe. Both scholars appear to feel uncomfortable on account of their opposite views. Carl Peters, therefore, suggests that if Ophir can be shown to signify coast-land or mining-district, he is willing to grant Dr. Glaser's view that the name applied to the coast or the mines of southern or southeastern Arabia not less than to the mines or the coast of Africa; Dr. Glaser, in his turn, denies the possibility of any such meaning of Ophir, but he grants that the Arabian Ophirites may have had a colony in East Africa, known as the African Ophir. These mutual concessions may show a kindly feeling on the part of the two scholars, but they do not help us to determine the site of Ophir.—The first part of the third edition of Schrader's *Keilinschriften und das Alte Testament*[4] has appeared after a delay of several years. Prof. Schrader explains in a few prefatory words that owing to a stroke of apoplexy he has not been able to attend to the revision of his work in person, and that the publishers have induced Dr. Winckler and Dr. Zim-

[4] *Die Keilinschriften und das Alte Testament von Eberhard Schrader.* Dritte Auflage. Mit Ausdehnung auf die Apocryphen, Pseudepigraphen und das Neue Testament neu bearbeitet von Dr. H. Zimmern und Dr. H. Winckler. I. Hälfte. Geschichte und Geographie von H. Winckler.

mern to divide the labor between them. The former has, therefore, agreed to be responsible for the departments of history and geography, whilst the latter vouches for the portions bearing on religion and language. Certain results are to be carefully distinguished from more or less probable conjectures. Moreover, the cuneiform material has not been given by way of mere glosses accompanying the respective Biblical texts, but has been combined into a systematic presentation of the different subjects. After an Introduction, Dr. Winckler gives us a general survey of the history of Eastern Asia as far as it refers to Biblical subjects. This is followed by a history of Mesopotamia and Assyria, of the new Babylonian empire, of the western kingdoms, and of Musri; the historical part is concluded by a chapter on the history of civilization and political government. A similar systematic treatment obtains in the part devoted to geography. Next, the history of Israel is developed from its earliest times (we cannot agree with Dr. Winckler in his estimate of the historical value of the earliest Hebrew literature down to the period of Titus and Hadrian), and is followed by a chapter on Chronology, and on Weights and Measures. It is to be hoped that Dr. Zimmern's portion of the work will soon follow.

3. Commentary.—In 1895 the Leo-Gesellschaft issued a programme announcing the publication of a brief scientific commentary on the Books of the Old Testament under the editorship of Prof. Schäfer, of Vienna, and with the coöperation of Prof. Flunk, of Innsbruk, Prof. Neumann, of Vienna, Canon Selbst, of Mainz, Prof. Vetter, of Tübingen, and Dr. Zschokke, of Vienna. The first instalment of the work[5] has now come to hand, and it fully comes up to our expectations. In parallel columns we have a translation of Fillion's edition of the Latin Vulgate, and another of Baer's Hebrew text. In the deuterocanonical portions of Esther the second translation follows the Septuagint text. The notes are concise indeed, but they explain the difficult texts quite satisfactorily.—*The Expository Times*[6] contains a brief statement

[5] *Wissenschaftlicher Commentar zu den Heiligen Schriften des Alten Testamentes.* Abtheilung I, Band 4, I. Hälfte. Die Bücher Esdras, Nehemias und Esther, übersetzt und erklärt von Dr. Michael Seisenberger. Wien : Mayer und Co. 1901.

[6] December, 1901, p. 97 f.

concerning Mr. Burkitt's review of Dr. Blass' *Gospel of St. Matthew.* Though the reviewer finds no pleasure in any unfavorable comments on the great scholar's work, still he believes neither in Dr. Blass' text nor in the principles on which it has been formed. Dr. Blass accepts or rejects a text as often on its literary or religious fitness as on documentary evidence. Thus in the text Matt. 17 : 27, "When thou hast opened its mouth, thou shalt find a stater," Dr. Blass omits the first part, "when thou hast opened its mouth," and changes the second part into "it will fetch a stater" (when sold).—Rich. B. Rackham, M.A., has published a commentary on *The Acts of the Apostles*,[7] which belongs to the series of Oxford Commentaries edited by Prof. Walter Lock. Gibson's *Job* was the first volume of this series; but the plan of the present volume is wholly different. The notes are given in the form of a straightforward narrative, to be read just as the Book of Acts itself is read, and the text, which is that of the Revised Version, is given when it is wanted. What is usually added by way of marginal references has been given in the footnotes. Mr. Rackham translates the Acts into modern language, and in order to do this his paraphrase has to explain many allusions. The end of the twelfth chapter divides the Book of Acts into two parts, the first of which Mr. Rackham calls the Acts of Peter, the second the Acts of Paul. According to the common rendering of the Greek text as based on some less important MSS., the last verse of chapter 12 reads, "And Barnabas and Saul returned from Jerusalem, having fulfilled their ministry, taking with them John, who was surnamed Mark." The verse so explained forms the beginning of the Acts of Paul. But Mr. Rackham prefers the reading of the Vatican and the Sinaitic MSS., translating "they returned to Jerusalem and fulfilled their ministry; and took with them John." According to this explanation the verse forms the conclusion of the Acts of Peter.—The Rev. A. C. Mackenzie, in an article which he entitles *Happiness at the Table—and After*,[8] cannot understand how "a few hours of divine suffering is enough to outweigh the sins of the world in all ages." He believes that such a doctrine "will not do," and is "an outrage

[7] London: Methuen. 1901.

[8] *The Expository Times*, December, 1901, p. 104 ff.

upon common sense." It does not surprise us that a sincere Protestant with his fragmentary system of dogma should be seriously alarmed at the foregoing truth; but it does surprise us that the same sincere Protestant entirely misrepresents the Catholic view of the Redemption of Christ. According to the writer, Catholics explain the great atoning power of Christ's suffering by maintaining that He is suffering still. "We are asked to believe," he says, "by this expedient of inexorable Roman logic that our Saviour is literally dying, daily, hourly, momentarily, and enduring penalties which fiends incarnate might congratulate themselves upon having invented. The Mass puts a bloody lever into our hands." If the object be worthy of congratulation, it is Mr. Mackenzie who must be complimented upon having produced a piece of fancy that no Catholic theology ever dreamed of.—Prof. Jannaris is of opinion that "as it appears in our printed editions, the New Testament is perhaps the worst edited of all ancient books." He does nor hesitate, therefore, to correct the text so as to bring it into conformity with his own preconceived ideas of right and truth. Two instances will illustrate the wonderful results reached by the Professor. Writing on St. John's Gospel and the *Logos*,[9] he produces the following rendering of the Evangelist's introduction: "In the beginning was the utterance. Now the utterance was made unto God, and was a god. This utterance was in the beginning made unto God. . . And the mandate (*i. e.*, the charge contained in the preceding sentence to become God's children) became flesh (*i.e.*, became embodied in, or was put into execution by us Christians) and lodged in us, and (so) we beheld his (the Light's) glory." No need of drawing attention to the change of meaning of the word *Logos;* to the forced explanation of the phrase "became flesh" and "lodged in us;" to the change of punctuation; and to the entire neglect of antiquity. Any one of these points would suffice to bury Prof. Jannaris' investigation forever, if he were not an acknowledged authority on Greek, both modern and classical, and a lecturer in the University of St. Andrews. The second instance illustrating the Professor's results may be taken from a paper on "The Unrighteous

[9] *Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde des Urchristentums;* Giessen: J. Ricker.

Steward and Machiavellism," according to which the writer's idea of moral uprightness is outraged by the current text of the New Testament.[10] Hence the critic would have us read the conclusion of the parable in this way: "Shall I also say unto you: Make yourselves friends by means of the mammon of unrighteousness, that, when it hath failed, they may receive you? In the everlasting tabernacles he that is faithful in the least thing is faithful also in a great deal?"—Mr. Claude Montefiore reviews in *The Jewish Quarterly Review* for October a volume of sermons written by a famous Philadelphia Rabbi, Dr. Joseph Krauskopf, and entitled *A Rabbi's Impression of the Oberammergau Passion Play.* The author of the sermons feels sure that the Jews have been entirely misrepresented and maligned both in the Oberammergau Passion Play and in the Gospels. "There is not a word of truth in all these trumped-up charges against the Rabbis, in all the Gospel-recorded bitterness of Jesus against the Scribes and Pharisees." The Gospels are a late production, according to Dr. Krauskopf; they do not reflect the time of Jesus. Here we have "the language of the latter-day Romanized vindictive theologians of the Church militant." Mr. Montefiore points out the Rabbi's untenable position as regards the late date of the Gospels; he urges, moreover, that the Rabbi accepts as true and authentic whatever the Gospels say in favor of the Scribes and Pharisees, while he rejects all the passages which point the other way. Moreover, "without Jesus, who in life and tenets was not a mere replica of any other contemporary rabbi, the Gospels are even a greater puzzle than before." Finally, the Gospel does not at all seem to be antecedently improbable. If the Jews did not admit the Messiahship of Jesus, why should they have believed in His Divinity? And if they did not believe in His Divinity, why should they not show their hatred of a reputed blasphemer?"—Prof. W. M. Ramsay contributes a most interesting article on *The Cities of the Pauline Churches* to *The Expositor* for December, 1901 (pp. 401–414). He describes briefly the chief forces which were at work in all these cities, and the most prominent features common to them. The Professor believes that "if this had been systematically done by writers on the subject, probably some current statements about Paul would never have been made."

[10] *The Expository Times*, December 1901, p. 128 f.

THEOLOGY.

IN the *Revue du Clergé Français* (December 1) P. Pechégut, treating of the scholastic definition of faith, contends that, from the strictly philosophical point of view, it is inadequate, inasmuch as it says nothing about the precise point of contact between the order of nature and the order of faith—the very thing most sharply discussed by critical philosophy. The supernatural must have a *point d'appui;* there must be a natural faculty upon which the act of faith can be grafted. This natural faculty is called by philosophers "belief," and is nothing else than the "obediential power" of the scholastics. They constructed it as it were *a priori;* but to-day it is demonstrated *a posteriori;* Ollé-Laprune, Brunetière, and Balfour have made it clear that man possesses a natural faculty of believing, used alike by philosophers, scientists, and statesmen. It has been given by God in order to meet the needs of practical life which cannot be supported on logic, syllogisms and mathematical certainty. Some knowledge precedes our "belief," but we leap further than mere intellect justifies, and this we do by means of the will. Faith, then, is an actuation, by divine grace, of this faculty of belief. As represented by the traditional apologetic, the act of faith appears to be a sort of forced and tyrannical crossing into a transcendent region that has nothing in common with our immanent life. But the tactic of the new apologetic is to introduce in the concept of faith the idea of natural belief, and thus show the point of insertion of the supernatural.—The subsequent issue of the *Revue* contains two criticisms of the above article. P. Le Bras says P. Pechégut has confused the habit with the act of faith; the habit of faith is present in a newly-baptized infant, and in no sense is dependent on volition; the old definition does not need to be changed. P. Guillemant comments as follows: This tendency to oppose "belief" to mathematical certainty has been seen in M. Brunetière, and in others; to apply the thesis to the truths which support faith is equivocal and dangerous. If faith is not rationally demonstrated, it constitutes a kind of abdication of reason or a declaration of helplessness in the face of latter-day problems. And the term "belief" is used in a very equivocal way; it can mean a number

of different things. Monsignor d'Hulst would not agree with P. Pechégut.

In the same magazine (December 15) appears a discourse of Archbishop Mignot of Albi, delivered at Toulouse last November, and devoted to a study of the method proper in theology. Those parts of theology most closely allied to the positive and historic sciences have a better defined method than the parts concerned with the interpretation of dogma. This is due to the revolution of scientific thought between the golden age of theology and the golden age of modern science. Theology reached its flowering in a deductive age; in view of later scientific progress, it holds a new position and has new work to do; it must justify itself by the aid of the general notions supplied by philosophy and the analogies revealed in the study of nature; it must recognize its dependence upon history, exegesis, philosophy, epigraphy, and the like. The doctrines, indeed, and their certainty, do not depend upon scientific methods, but justification and explanation of the doctrines do so depend. Authority does not make a scientific method impossible; rather it gives a foundation to the theological edifice; and outside the Church one sees the fatal results of the absence of authority. The true method is traditional, inasmuch as all science rests upon previously acquired truths; and, moreover, because theology is really the science of traditions. In addition, however, it is progressive. What theologian to-day would be responsible for all the statements made in Bossuet's *chefs-d'œuvre?* How different, and indeed opposite, are some of the conclusions of P. Hummelauer and those of P. Cornely! Who to-day would accept the opinion held by some Church Fathers that the atonement was a ransom paid to the devil? The organ of development is the infallible *magisterium* of the Church, and not theology, as Döllinger imagined. Nevertheless, the office of theologians is more than the passive acceptance of doctrinal definitions, and a recent writer in the *Weekly Register* (July 19) has indicated well how the activity of the *Ecclesia discens* is to be added to and harmonized with that of the *Ecclesia docens.* Christian scientists are to be given the right to pursue their studies freely under the guardianship of the Church; they may err occasionally, but at length they will bring great aid to theology And when all that can be done has been

accomplished, we shall perceive the infinite and incomprehensible nature of the abyss of truth, whose borders only have been reached by us.

In *La Quinzaine* (December 1) there is presented a discourse of P. Baudrillart, of the Oratory, delivered at the inauguration of a monument to Msgr. d'Hulst, on November 26, 1901, at the Catholic Institute of Paris. It sketches the intellectual apostolate of the lamented scholar and speaks of his share in initiating the Catholic Scientific Congresses, of his work in outlining the principles of modern apologetic, of his finding in Christian Peripateticism, *i.e.*, revived scholasticism, the most solid refutation of evolutionary monism.

In the *Revue d'histoire de Littérature religieuses* (November–December), P. Lenain notices the recent French version of Bardenhewer's Patrology, by Godet and Verschaffel, as a valuable guide—one which classifies the writings of the Fathers with exactness and precision and gives bibliographical indications not discoverable elsewhere. But it presents only a partial and inexact aspect of patristic teaching, and in the dogmatic field is of less value than in the literary.

In the *Études* (December 5), P. Griselle continues to publish previously unedited letters of the brother of Bossuet, with a view to clearing up the history of Quietism and Bossuet's position upon Molinism, which had no more pronounced opponent than the Bishop of Meaux.

The Month (December) considers the charge that the Jesuit theologians teach that the end justifies the means. The question whether they have or have not taught this may be disregarded for the moment; but at any rate there can be no manner of doubt that they have taught as a fundamental principle at the outset of their treatises the exact opposite—that the end, however good, does not and cannot justify the means, if those means themselves are bad. Citations are at hand from Busenbaum, Laymann, Escobar, Wagemann, and Gury. An argument is also drawn from the silence of Pascal, Clement XIV, Döllinger, and Reusch. Mr. Lilly, in his *Claims of Christianity*, treats the charge as too absurd for serious discussion.

In the *Revue Ecclésiastique* (December 1) is quoted an opinion

of M. Théry, the distinguished lawyer of Lille, as to the obligation to restore incumbent on all who acquire properties violently taken from religious congregations; he cites the anathema promulgated by the Council of Trent[1] and renewed in the Constitution *Apostolicæ Sedis.*

In the *Divus Thomas* (fasc. 6), Dr. Leccese, considering the distinction in *suppositum*, nature, and existence, brings forward proofs from philosophical and theological principles and from the text of St. Thomas to support Cajetan's opinion that subsistence is a positive something really distinct both from a single nature and from existence. P. de Holtum, in the same magazine, protests against the inclination to undervalue Cajetan's Commentaries; and, since this inclination is partly due to the unattractive form in which the Commentaries are presented to students, he gives a specimen of what he considers to be a proper method of presentation.

P. Quievreux, in the *Annales de Philosophie Chrétienne* (November) criticising *Le Péché Originel*[2] of P. Le Bachelet, S.J., discusses the rôle of original sin in the Providential plan, and says the author contents himself with a too narrow and literal interpretation of the dogma, his concept being a corollary of the notion that God's plan with regard to mankind was altered by original sin. In reality there can have been but one plan, into the harmony of which original sin entered. Adam, in his primitive state, represented an exception; the present order exhibits man in the conditions, *c. g.*, of mortality, of passibility—for which Providence destined him. In the same magazine P. Leclère, continuing his examination of the classical proofs for the existence of God, points out the defects in the teleological argument, in the argument from the existence of eternal and necessary truths, and in the argument from the idea of the infinite. Another article in the same magazine is P. Leray's defence of his book on the Eucharist against the criticisms of P. Lehu, O.P.[3] where the scientific discussion of the questions concerned with the consecrated species is carried out at great length.

[1] Sess. xiii, cap. xi. *De Reform.*

[2] Bloud et Barral, Paris, 1901.

[3] See THE DOLPHIN, September, 1901, p. 93.

In *L'Ami du Clergé* (November 28), an editorial attempts to mediate between the extremely radical and extremely conservative schools of Biblical exegesis, and states that P. Lagrange and his associates, discouraged by disputes with narrow minds, have yielded up everything to the rationalists, hoping later to show that the faith has not suffered by these concessions.

P. Franz in *Zeitschrift für Katholische Theologie* (Heft 4), writes in answer to a protest from certain magazines[4] against the explicit treatment of the precept *de Sexto* in Moral Theologies. He shows that such detailed consideration is made necessary in order that the confessor may properly fulfil his office; that danger to the student is minimized and its encounter justified; that *scandalum pusillorum* is rendered unlikely. Details must be learned, if the divine law of integral confession is to be observed; if correction and warning are to be administered; if penitents are to be instructed in their obligations. The well-trained confessor does more good and is less exposed to do or to suffer harm. P. Fonck in the same magazine writes on modern enemies of the Blessed Virgin. Three hundred years ago, Petavius could declare that the Virginity of Mary had never been denied save by Jews. To-day he would find among non-Catholics frequent denial of the Virgin Birth of our Lord, and almost universal rejection of the perpetual Virginity of Mary. And, as with the primitive Jewish opponents, so with the Protestants,—denial of the Virgin Birth is associated with denial of Christ's Divinity. Citations are given from Prof. Wernle, of Basle, a Bonn *Privatdocent*, and Prof. Harnack. Against the latter it is shown that the doctrine of the Virgin Birth was reckoned among the necessary truths of Christian faith by the earliest writers,—Ignatius, Justin, Tertullian, Irenæus, Origen. Against other "enemies" P. Fonck defends the Scripture passages which bear upon this subject. He then considers the doctrine of the perpetual Virginity of Mary in the early Fathers and the interpretation of those phrases in Scripture which at first sight present some difficulties against the doctrine.

In Commer's *Jahrbuch* (Heft 2), P. Josephus a Leonissa con-

[4] *Wissenschaftliche Beilage zur Germania*, 1901, n. 17, 18; *Litterarische Beilage der Köln. Volkszeitung*, 1901, n. 18, 21.

tinues his essay in defence of the authenticity of the works of St. Dionysius the Areopagite, arguing against certain statements in Koch's volume (among the *Forschungen zur Christlichen Litteratur*) on the relation of the pseudo-Dionysius to neo-Platonism, and explaining why earlier mention of these works is not discoverable in the writings of the Fathers. In the same magazine P. Norbertus del Prado continues to study St. Thomas' teaching upon the nature of physical promotion, quoting texts to prove that the Saint held (1) the intrinsic efficacy of divine grace; (2) the physical reality of grace as a movement produced by God in the free-will, by way of a transient impression, actuating, completing, and perfecting the will, whose operation it precedes but whose freedom it does not impair.

PHILOSOPHY.

IN the preceding number of the REVIEW an outline of the organism of philosophy was presented. An integral and complementary part of that organism is the *History of Philosophy*. Some preliminary notes on this subject will be here summarized. These will receive a continuous development in subsequent numbers.

The History of Philosophy.— 1. The history of philosophy is the course of the philosophical systems (in other words, the systematized solutions of philosophical problems) that have succeeded one another during the lapse of time, together with the process of development of philosophy effected in and by these systems. A history of philosophy is an orderly account of these systems as regards their contents, their origin and mutual relations, and their influence on the general development of philosophy.

2. The various systems that have arisen and succeeded one another in the long life of philosophy may be arranged under the following headings: (1) EMPIRICISM, which reduces the sum of reality knowable by the human mind to the facts of experience, external (by the senses) and internal (by consciousness and reflective analysis). The task of philosophy will thus be to group these facts in their most general classes and to formulate their most general laws. Empiricism appears under three forms: (*a*) *Materialism*, which affirms the existence of matter and motion,

and denies the existence of spirit. To this system belong Democritus, Leucippus, Epicurus, Lucretius amongst the ancients; and Vogt, Moleschott, Buechner, and Haeckel amongst moderns. (*b*) *Sensism* (phenomenalism), which admits sensile data or phenomena only and denies or doubts of any special subphenomenal reality. The ancient sceptics, Pyrrho, Oenesidemus, Sextus Empiricus, and their modern representatives, Hume and his followers, may be here classified. (*c*) *Positivism*, which in addition to the facts of experience admits the existence of universal laws which man can discover and formulate. Comte, Taine, Lewes, Spencer are well-known positivists.

(2) INTELLECTUALISM, which defends the existence of supersensible facts (transcending experience) and of supermaterial ideas, principles, and laws; and endeavors to explain the world of sensile reality by reference to the supersensible and supermaterial order. (*a*) *Moderate Intellectualism*, which finds an ultimate explanation of things in the divine archetypal ideas. This system is also called spiritualism (not spiritism), because it defends the existence o spiritual realities, viz., God and the human soul. Socrates, Aristotle, St. Thomas, are representative teachers of spiritualism. (*b*) *Ultra-intellectualism*, which denies the existence of a real world outside thought. Things exist only in our perceptive acts: *esse est percipi.* Berkeley is the typical idealist in this sense. (*c*) *Pantheism* identifies the world with God: *God is all, and all is God*, is its formula. Things are just modes of the divine essence.

3. The basis of this classification is obviously man's composite nature and the dominant faculties resulting therefrom. Another arrangement worthy of mention is that which is founded on the leading problems growing out of the various departments of the philosophical organism: (1) The main problems of Logic and Epistemology (Noetics) are those which concern *certitude*, *method*, and the *objectivity of ideas.* (*a*) The efforts at solving the first appear in the history of philosophy under the titles dogmatism and scepticism (with its various modifications, criticism, phenomenalism, subjectivism, relativism, agnosticism, etc.); (*b*) The method-problem has given rise to various forms of empiricism (which as regards the preceding problem is simply a form of scepticism), and logically results in sensualism, materialism, positivism, evolution-

ism, etc. Opposed to this method-theory are idealism, rationalism, mysticism, eclecticism, traditionalism. (*c*) The problem of the validity of ideas has resulted in the famous theories of nominalism, conceptualism, and realism. (2) In General Metaphysics history presents us with idealism (considered here not as a method, but in its affirmative elements), dualism, and monism. (3) In Cosmology the questions of the essence of matter and of the origin and development of life have been answered by atomism, and dynamism, hylémorphism, transformism. (4) The leading problems of Psychology centre in the nature, liberty, and destiny of the human soul. Their corresponding systems are spiritualism, sensism, determinism. (5) The chief errors in Theodicy are summed up in pantheism and atheism, with the associated religious forms, polytheism, dualism, Buddhism, etc. (6) In Ethics sensualism and Stoicism, including Kant's autonomism, stand opposed to the true system, spiritualism. In social and economic questions the difficulty in balancing the rights of the individual with those of the community have given rise to communism and socialism on the one hand, and on the other to individualism and liberalism.

4. These various systems do not appear in anything like orderly succession. At one time one, at another time another may be more in evidence; and several or all may co-exist in a given age.

In the general course of philosophical thought one can discern a central body advancing on the whole steadily from the beginning. At one time in greater numbers and with firmer and more rapid step, and at another with decimated ranks and slower advance, there has always existed a certain though not unbroken continuity in the course of one of the above mentioned divisions of the philosophical systems, viz.: moderate intellectualism or spiritualism. Anaxagoras, Socrates, Plato, Aristotle, St. Augustine, St. Thomas, Suarez and their later successors are leaders in a consecutive line of philosophical intellectualists. The reason of the continuity of this system may be found, (1) in its conformity with the spontaneons institutions of reason, *i. e.*, with common sense; (2) in its harmony on the one hand with the ascertained results of the physical sciences, and on the other with

revelation; (3) in the breadth of its principles, which embrace whatever is true in each of the other systems, whilst excluding their errors; (4) in the comprehensiveness of its method, which is analytico-synthetic, shunning the narrowness that characterizes the exclusive use of analysis, as well as the vagueness and the subjectivism that accompany pure synthesis.

5. The History of Philosophy embraces three eras,—ancient, mediæval, and modern. (1) The Orient was the cradle of philosophy; but there it blends with religious ideas and systems. It appears first as a distinct intellectual system in Greece. Thales is generally mentioned as the first of professional philosophers. He and his followers sought for the first constituent principle of the universe. The *sophists* called attention to the study of the mind as an instrument of knowledge. Socrates imitated them in this respect, but avoided their scepticism. His philosophy was a theory of moral ideas and the principles of conduct. Plato added a system of metaphysics, which Aristotle made more objective and also constructed a systematic logic, physics, and ethics. The Stoics, Epicureans, and Pyrrhonists confined themselves to the quest of happiness, which in various ways they found in a life of tranquillity.

(2) When Christianity appeared, philosophy was already fairly well organized. It contained logic, metaphysics, and ethics, but it had no measurable influence as a reforming agency of morality. The Apostles and the early Fathers paid little attention to philosophy. Presently the necessity of defending and expanding the teachings of faith gave rise to a Christianized philosophy. In the Middle Ages this developed into scholasticism, which reached its highest perfection with St. Thomas Aquinas, and soon after began to decline. A reformation but not a revolution was needed.

(3) Bacon and Descartes took up a reformation, but met with very limited success. Both separated reason from faith and thus left the mind without a higher light. Bacon exaggerated empiricism and his method developed into Lock's sensism and Hume's scepticism. Descartes exaggerated intellectualism, and his theories ran out eventually into German transcendentalism, which resulted in positivism, French and English.

BIBLIOGRAPHICAL SUGGESTIONS.

The student who has not at least a working knowledge of German or French is at a disadvantage in the present department of philosophy. For though there is quite a number of works on this subject in English, the most and the best of them have been translated from these languages, and, with only one exception, author and translator are non-Catholics. As a consequence, not logical but none the less actual, Catholic philosophy is either inadequately treated or misrepresented. The one exception is Father Finlay's translation of the first part of Stöckl's *Lehrbuch der Geschichte der Philosophie.* (Mainz: Kirchheim. 1875.) Aside from this book, which treats only of the pre-scholastic period, there is no work in English that can be recommended without some reservation. The reader of German has a safe guide both as regards matter and sources of information in the series of well-known works by Dr. Stöckl. Besides the *Lehrbuch* above mentioned, there are the *Geschichte der Philosophie des Mittelalters* (3 vols. Mainz. 1864–66) and the *Geschichte der Modernen Philosophie* (2 vols. Mainz. 1883). A work whose erudition and richness of thought have won for it the respect of scholars alien to the Catholic philosophical standpoint from which it is written, is Prof. Willmann's *Geschichte des Idealismus* (3 vols. Braunschweig: Vieweg und Sohn. 1894). The work might be called a philosophy of the History of Philosophy, as its aim is to segregate from the infinitely complex and seemingly hopeless tangle of human speculation the main threads that run from the beginning onwards to our own time; in other words, to tell the story of the *philosophia perennis*, to which the author, using the term with a deeper sense than usually attaches to it, gives the name *Idealism.* To appreciate it fully one must be fairly familiar both with philosophy and the general history thereof.

In the French language there are several excellent works adapted to the needs of the beginner. One of the best in this connection is the Abbé Dagneaux's *Histoire de la Philosophie* (Paris: Victor Retaux. 1901). Its style is clear, the method faultless, and the work on the whole sufficiently comprehensive for an introductory purpose. A somewhat more detailed treatment of the matter is given by P. Vallet (Paris: Roger and Chernoviz;

numerous editions), and a still ampler presentation by the Abbé Blanc (3 vols. Lyons: Vitte. 1896). The latter work is especially serviceable because of its very full account of contemporary philosophy, particularly the French.

Having mastered any one of the foregoing works, the student is in a position to profit by the literature of the subject in English. As an introduction to the bibliography both of general philosophy and of its history, Weber's manual is probably the best. (Translated by Prof. Thilly. New York: Charles Scribner's Sons. 1896.) Überweg is a larger and much more erudite work. It contains, besides, a brief sketch of English and American philosophy by Noah Porter. (English translation by Prof. Morris. 2 vols. New York: Charles Scribner's Sons. 1876.) Erdmann's work appears in an English translation by Prof. Hough. (Three vols. New York: The Macmillan Company. 1890.) It is profound and learned, but written from an Hegelian standpoint. An account of Windelband's well-known work was given in the preceding number of the REVIEW. *The History of Philosophy from Thales to Comte*, by George Henry Lewes (5th edition. London and New York: Longmans, Green & Co. 1880), is interesting for its biographical sketches, and suggestive occasionally for its critical insights. It is impregnated, however, throughout with the author's positivism, and its account of the scholastic philosophy deserves ridicule rather than thoughtful consideration.

A Critical History of Philosophy, by the Rev. Asa Mahan, D.D., LL.D. (2 vols. Phillips & Hunt: New York. 1883) is a helpful work, more for its critical than its expository features. Among the *Science Primers* (New York: American Book Co. 1900), there is a synoptical treatise whose value lies in the bird's-eye view it offers of the chronological succession of the systems of philosophy.

RECENT PHILOSOPHICAL LITERATURE.

The last number of the *Revue de Philosophie* opens with an interesting article, by Prof. Van Biervliet, on *Motor Memory*. The classification of memory images, so far as they concern language, into three types is one of the commonplaces of modern psychology: the visual, the auditory, the motor; the latter being

subject to several variations. Recent experiments go to show that most persons retain words by auditory-motor images. The reason of this fact lies, of course, quite on the surface. We learn to speak by hearing the sound of words and imitating it by motion of the articulatory muscles, and naturally the answering images take an habitual place in consciousness. Under visual and auditory, however, are grouped a number of sensations in which motor influence plays a considerable part. The retina and the corresponding cerebral centres respond only to luminous stimulation. It is the muscles that control and surround the eye-ball that directly assist in the perception of outline or shape. Everyone who has paid any attention to the subject knows how difficult it is not to pronounce the words interiorly while the eye scans the printed page. As M. Van Biervliet remarks, "il faut tout un entrainement pour parvenir à lire des yeux seuls." Usually we perceive form simultaneously with color; in reading we pronounce while we see. So, too, with the auditory images, they are never without their motor elements. The listener reproduces what he hears. Stimulation of the auditory centres results in a modification of the articulatory muscles. So close is the connection between the sense image and the imitational motion that here, too, something like violence is necessary to keep them from blending. In experimenting on this matter the subject is required to keep his mouth wide open and sing a vowel sound,—*a*, for instance,—in order to prevent vocalization; and even then the subject will usually pronounce the word interiorily. Prof. Van Biervliet enters into some details which we must omit. It is worthy of note that the memory image of spoken words may be utterly obliterated (the case of aphasia), while the musical memory remains comparatively intact; which would seem to indicate independent centres in the cerebral cortex for speech and sound. The writer refuses to admit, however, the distinction made by Charcot between the *motor-articulatory* and the *motor-graphic* type of image, and claims that there is no special centre in the brain for graphic movements; but that written words and letters are retained principally in the form of visual images; we write words and letters according as we visualize them in imagination. He cites Preyer to the effect that a person's calligraphy presents

always the same characteristic malformations, whatever be the part of the body whereby they are produced. Thus, if one is accustomed to make long *t's* or his *u's* like *n's*, he will do the same if he writes with his left hand or with the tip of his tongue; a sign that it is not the motor-images resulting from a *graphic* centre that are influential in the malformation, but that the effect is due to the visual image which the hand imitates. Nevertheless, the memory of movements of the muscles engaged in writing do play a part in calligraphy; but it seems to be a secondary part. The muscles of the hand and forearm have the special advantage of exercise and "habit," and thus are attached to motor-memory, upon which writing depends. The writer describes a number of interesting experiments carried on by Jonas Colin[1] in Germany, and by Theo. L. Smith[2] in the United States, to discern the functions of visual, auditory, and motor-images in memorizing. The practical result of these experiments seems to be that to impress a printed passage on the memory it is not necessary to read and reread five or six times, but twice or thrice at the most. After the first reading the learner should be able to reproduce the passage interiorly; the second or third (at most) reading should serve to correct the mental reproduction. M. Van Biervliet considers this "*une conclusion fort importante au point de vue pedagogique;*" and so no doubt it would be, if it could claim anything like generality of application. Unfortunately, the countless disturbing influences, physical, physiological, and psychological, playing incessantly on the sensitive surface of the memory, to say nothing of the modifications to which the psychic power and its material organ are subject through the force of "habit," render it impossible to generalize with any assurance on so variable a subject. Just how variable it is may be seen from the article in the Mental Imagery of Students in the last number of the *Psychological Review*. The paper is a summary of the replies given by the Junior Class of Psychology, consisting of 118 young women, in Vassar College, to the "Questionary upon Ideational Type," in Titchener's *Experimental Psychology*.[3] The *questionary* contains

[1] *Zeitschrift für Psychologie und Physiologie der Sinnesorgane;* s. XV, f. 3. Leipzig. 1897.

[2] *Amer. Jour of Psych.*, July, 1896.

[3] Student's Manual, p. 198.

a highly elaborate list of topics covering a large field of images appertaining to each of the senses. The reader will not fail to admire the industry and patience with which Professor French tabulated the results of the scrutiny to which the young ladies of Vassar subjected their variegated consciousness, seeing especially that the pupils were not experts in introspective investigation. A critical study of the result does not, indeed, reveal any great positive advantage accruing therefrom to psychology, but the negative gain is considerable. "Considering the paper as a whole," Professor French observes, "I should say that the difference in mental imagery of the several members of the class are almost entirely a matter of degree. All are able to call up visual, auditory, and tactile images. Only one or two in each case are lacking in either taste, smell, temperature, or motor images. . . . If one were to generalize from this single set of answers he would conclude that in most people the mind is capable, by effort, of all kinds of sense imagery, although as a usual thing its content is limited to one or two special forms." The everyday, plain man weighing the worth of this result may begrudge the candle. But he must be reminded that his are not the standards of science. The student of the "old psychology" will, however, discern in these and kindred experimentations a confirmation of the Aristotelian theses on the substantial union between the body and the soul; while he will assimilate to his own conclusions on imagination and memory the ascertained facts of experimental research relative to the prominent types of images, motor and sensory. That this latter distinction has, moreover, its pedagogical application and importance he will, of course, not fail to recognize.

While the results of recent experimental research are constantly confirming and illustrating with new facts the teachings of scholastic psychology, it is not so often one has the opportunity of calling in competent witness from the outside in testimony to the *natural philosophy* of the schools. The theory of "matter and form" is generally supposed to have been relegated by the modern mind to the lumber-room of metaphysical rubbish. In a recent pamphlet, however, from the hand of an able biological writer, we actually find the old theory brought forth from the darkness, dusted and furbished and bedecked with the ornaments of the new

science. It is only a short pamphlet of less than two-score pages, this essay of M. Vignon;[4] but it is rich in scientific illustration, keen criticism, and far-reaching philosophical generalizations. A luminous article entitled "Le Concept de Force devant la Science Moderne" is devoted to it in the *Revue de Philosophie*. M. Vignon holds no brief for the Stagyrite or his scholastic disciples, but he realizes that the facts of physics, chemistry, and biology are inexplicable, save in the hypothesis of the existence in nature and above nature of other principles than atoms and motion, the ultimate postulates of mechanicism. Force, in the Aristotelian terminology *form*, he claims, exists in matter, inorganic and organic, as the *principle of action* and the *principle of specification*—propositions that might have been taken from any manual of scholasticism. M. Vignon draws his arguments for these statements from the physical sciences; but his synthesis covers a wider philosophical range. Dynamism, he maintains, alone harmonizes science and philosophy, the spheres of the senses, and the higher reaches of intelligence. He thus concludes:

"Nul progrès possible, dans la doctrine mécaniste: venant de l'infini des temps, la matière nous apporte sa dose constante de mouvement, qui constitue son unique patrimonie. Dans le flux et le reflux qui distribue ce mouvement entre les groupes d'atomes, ces groupements, sans valeur substantielle, ne possèdent aucune qualité qui ait pu progresser dans le cours des âges; un mouvement ne peut différer d'un autre que par sa quantité. Au contraire, dans le Dynamisme, le progrès revêt un sens très net: c'est, pour un être, la participation croissante aux attributs de la Force infinie.

"Dans l'être du Mécanisme, nulle trace de volonté. Qu'il s'agisse de la molécule chimique, du Protiste ou de l'Homme, tout être est ballotté dans l'espace au seul gré de chocs átomiques. L'histoire ontologique du monde, telle que la dit au contraire le Dynamisme, est, en partie, celle de l'enrichissement de la force en conscience, et la force consciente s'appelle la volonté.

"Quand la conscience devient capable de jugement, la force s'appelle la liberté" (p. 35).

[4] *La Notion de Force*, le principe de l'énergie et la biologie générale. Causeries scientifiques de la Société Zoologique de France. No. 7.

Criticisms and Notes.

TRACTATUS DE DEO-HOMINE, sive de Verbo Incarnato, auctore Laurentio Janssens, O.S.B., S.T.D. I Pars,—Christologia. (III. Q. I—XXVI.) Cum approbatione Superiorum. (Tomus IV—Summa Theologica ad modum Commentarii in Aquinatis Summam, praesentis aevi studiis aptatam.) St. Louis: B. Herder. 1901. Pp. xxviii—870.

COMMENTARIA IN I P. SUMMAE THEOLOGICAE S. Thomae Aquinatis, O.P.-A.Q.I. ad Q. XXIII. (De Deo uno.) P. Fr. H. Buonpensiere, O.Fr.P. Apud Fridericum Pustet: Ratisbonae, Romae, Neo-Eboraci: 1902. Pp. xvi—976.

How wonderful the fertility of the Thomistic principles! To say nothing of the large philosophical growth that the recent years have witnessed, the theological productions are incessant. Hardly is one approaching maturity, when another is in full leaf and still another is displaying the vigor of its early life. Dr. Paquet's *Disputationes*[1] is on the eve of completion; Dr. Janssens' *Commentary* has just closed its fourth volume, and Father Buonpensiere now gives us a sturdy quarto, an indication of larger potentialities presaging future realization. Each of these works has its own utility in view of a special purpose. The first provides for the wants of the average course of theology in the ecclesiastical seminary; the second and third (the volumes at hand) are adapted to the requirements of more advanced students or for collateral reading. Doctor Janssens commented in his preceding volumes *de Deo Uno ac Trino*. The order of the *Summa* would have called next for the treatise *De Deo Creatore et gubernante*. Professorial duties, however, have demanded the immediate treatment *De Verbo Incarnato*, and accordingly we have here *De Deo-Homine*, a succession which obviously may claim a logical connection with the preceding treatises. The entire matter in the *Summa* here considered falls under two captions: 1. *De Ipso Salvatore*. 2. *De Operibus Salvatoris*. The former embraces *de convenientia Incarnationis* (Q. I); *de modo unionis Verbi cum humana natura* (Q. II–XV.); *de consequentibus unionem* (Q. XVI–XXVI); the second comprises the questions XXVII–LIX, on the life and work of our Lord. The present volume treats only of the first of these two parts under the modern

[1] *Commentaria in Sum. Theol.* V. Vol. Quebeci. 1895–1900.

title *Christology;* to the second part under the heading *Soteriology*, a future volume will be devoted. Although the volume at hand forms part of an extended Commentary on the *Summa*, the commentatory characteristic is not the most in evidence. *Ipse Thomas loquitur* indeed, but his thought is developed and illustrated from various theological and philosophical and other sources. The author has succeeded remarkably in making the rough ways plain and, if not easy, yet surely attractive. Not the least welcome features to the student are the schematic tables whereby matter is frequently thrown into relief, and the *brevissima totius quaestionis synopsis* in which the whole is summarized at the close of the several questions.

Father Buonpensiere's Commentary covers the first twenty-three questions of the *Summa*, that is, the matter usually assigned to the treatise *de Deo Uno*, with the exception of the three questions in the *Summa—de libro vitae, de divina potentia, de divina beatitudine.* Here, too, as in the foregoing work, it is the Angelic Doctor that speaks, but the Commentary flows more closely from the letter. The student's mind is brought immediately *en rapport* with the thought expressed in the text from the very title of each article; then all that must be foreknown in order to a full understanding of the arguments is given; and here the older commentators, the Sacred Writers, the Fathers, other parts of the *Opera Divi Thomae*, and philosophy are laid under tribute. Next, the *conclusio* is formulated, and proved from the usual theological sources; the *objections* are stated and answered in technical form, and the pertinent corollaries and scholia subjoined. Take up any one of the many articles here commented on and you meet in each the same thorough treatment. One is at a loss which most to admire, the immense erudition brought to bear on the text or the exhaustive analysis to which it is subjected. A singular excellence of the work is the prominence it gives to what may he called the systematization of Thomistic theology. The aim throughout is not simply to illustrate the matter-content of the *Summa*, but also its structural form; and therefore the author takes special pains to bring out the connection between the several questions and their individual articles and thus to assist the student in developing a genuine theological habit.

Fortunate is the student of the present day who is assisted in garnering the ripened harvest of the *Summa* by such efficient and readily wieldable instruments as are offered him in these works.

INTUITIVE SUGGESTION. A New Theory of the Evolution of Mind. By J. W. Thomas, F.I.C., F.C.S. New York, London, and Bombay: Longmans, Green & Co. 1901. Pp. x—160.

We read on the first page of this little book that "the general consensus of opinion now existing shows decisively that the theory of the evolution of the body [of man] is most widely accepted, and recent discoveries, like that of Dubois' *Pithecanthropus erectus*, are doing much to fill in the missing links in the chain of evidence." The author does not find, however, so general a "consensus of opinion" as to the "evolution of mind." The human faculties whose evolution seems refractory to natural selection he thinks may be accounted for by "intuitive suggestion." The First Cause, having created the atoms, "suggested the functions with which they should be endowed." Motion was thus "suggested" to the primordial atoms. The motion of the inorganic elements in molecules and masses is "intuitive." The following are the main lines of the author's philosophy of nature:

"Simple motion may be regarded as corresponding only just below the outer crust of matter; *directed motion*, a little lower; and *intelligently directed motion*, lower still; whilst the *genius of the prophet* corresponds almost directly with the First Cause—with Infinite Spirit. Regarding Infinite Spirit as the very inside, the very heart of matter, then around Infinite Spirit is a region where all knowledge is stored. Next to that, and in closest touch with it, is the region where all power is found. Near this region is the location of the most tenuous forces connected with planetary matter, such as the so-called ether, and all these are invisible regions filling the whole of matter and yet distinct from it. Verily, matter is a mystery, a marvel, and a miracle."

The author pursues his theory of "intuitive suggestion" through the various departments of nature up to the mental and moral life of man. While "it has never been proved from which [simian] branch man was evolved," nevertheless, "looking at man's stature to-day, he is certainly more closely related in this particular with the baboon than with the smaller apes." On the other hand, "as soon as man was endowed with the faculty of 'suggestion' by sense, he would see the value of size and physical prowess and 'suggest' that the children should have increased stature, so the difficulty of size vanishes" (p. 105). Nevertheless, "if the finer qualities of mind are regarded," the writer opines "that it would then be much more probable that man's ancestors belonged to the refined, gentle and lovable species," that is, "to the smaller varieties" of the baboon (*ib.*). These passages indicate the author's position in relation to human origin. For

the rest, the book is a strange medley of some truth, many errors, and superabounding fancifulness. The truth lies in the at least apparent recognition of God's activity in the universe, though there are not wanting in this connection indications of pantheism, as will be noted in the above passage, and in the following: "The life of the inorganic is the life of the Eternal Spirit, or the All-Soul of the Universe" (p. 139). The errors lie in the assumption of the simian origin of man (soul as well as body), with all the false conceptions of his spiritual nature included in that assumption. The fanciful features pervade the entire treatment of "intuitive suggestion." Just one passage, selected at random, may be cited in illustration of this feature:

> "There are evidences in the *Mimosa pudica* and among the *Infusoria*, as well as most of the lower organisms, that before a nerve was formed, and the *sense* of feeling instituted, Nature felt for the organism, and this was *intuitive feeling*. Before an eye was formed, Nature saw for the organism, and there was *intuitive sight*. In like manner before nerves were formed, Nature exercised the functions of taste, smell, and hearing, on behalf of the lower organism."

If any object-lesson be needed of the drifting of the human mind when it launches out on the sea of speculation without the compass or chart of Christian philosophy, it may be found in this little book.

WORDS AND THEIR WAYS IN ENGLISH SPEECH. By James Bradstreet Greenough and George Lyman Kittredge. New York: The Macmillan Company. 1901. Pp. x—431.

One is never aware of the wonders that lie concealed beneath the surface of commonplace things until one begins to probe them methodically. Of nothing is this so true as of language. It is only when the mind has become somewhat familiar with the facts and truths which the science and history of language have revealed, that it becomes conscious of the marvels involved in the expression of its own states by the spoken or written word. Not the least claim of the present volume on the thoughtful reader's attention lies precisely in this, that it brings to light so many of the uncommon features of common speech. By way of illustration: how many who use the words *complexion*, *temper*, *distemper*, *humor*, and the rest, recall the relation of these terms to the old-time physiological theories of *temperament* as based on blood, phlegm, bile, black-bile (melancholia)? Or, in the use of the words *spirited*, *dispirited*, *spiritless*, etc., the relic of the theory of "animal spirits" passing along the arteries of the body?

Or, in the words *disaster*, *aspect*, *influence*, *predominant*, *ascendant*, a remnant of astrological lore? Or, in *what's what*, *quintessence*, *quantity*, *quality*, etc., the heritage from Aristotelian metaphysics?

But it is not simply for its unearthing of these quaint and curious relics of forgotten lore that the work deserves commendation. It is a broad, comprehensive study of the English language. It analyzes the manifold elements that constitute the structure of English—its matter and form; its technical or dialect features; its slang expressions; the development of its literary form; its Latin components; the complexity and yet unity of its vocabulary; its cognate and borrowed words; the *rationale* of its inflexions; its obsolete forms; the evolution of its meaning; its euphemisms, hyperboles. These topics alone, to say nothing of a number of kindred subjects, will serve to inform the reader of the large territory which the book covers. No attempt has been made, of course, to exhaust any one of these numerous subjects; nevertheless, each is treated luminously, graphically, and attractively. The work answers a double purpose: the general reader will find it sufficiently entertaining to stimulate him to a consecutive perusal; and thereafter he will want it at hand for reference. But it is as supplementary reading to the study of etymology and technical philology that the book recommends itself. In this connection it will impart freshness of life to studies that are so generally dry and mechanical. Although not a didactic treatise intended primarily for use in the class-hall, it offers to the teacher of English an abundance of suggestion wherewith to illustrate and vivify his lecture; and in this respect the bibliographical references will likewise be helpful.

GOETTLICHES SITTENGESETZ UND NEUZEITLICHES ERWERBSLEBEN. Eine Wirthschaftslehre in sittlich-organischer Auffassung der gesellschaftlichen Erwerbsverhältnisse. Mit einem Anhang über die wirthschaftsliberale Richtung im Katholicismus und über die Frage der "christlichen" Gewerkschaften. Von Dr. Franz Kempel. Mit kirchl. Approbation. Mainz: Franz Kirchheim. 1901. Pp. xv—450.

Dr. Kempel, writing from an eminently practical point of view, has in a former work, *Gewerkvereinsbewegung*, characterized the fallacy which misleads the workingman who, leaving aside the positive Christian and ethical principles enjoined by the Church, allies himself with the reform labor party which seeks to adjust the differences between employer and employee on a purely utilitarian and material-

istic basis of equity. To effect an elimination of the abuses arising out of capitalistic monopolies it is necessary to multiply the organs and channels of supply. This is effected not by a unification of the interested parties so as to constitute two great opposing elements fighting for the ascendancy, but by division on harmonious lines so as to facilitate local adjustment. The principle of unification as maintained on socialistic grounds tends to the necessary subjugation and dependence of one great party, which as a consequence puts the defeated at the mercy of those whose superior accidental strength gives them the control. On the other hand separate organization on Christian principles allows more easily of equable compromises and more directly educates the individual to the recognition of reciprocal rights and duties.

In his present work the author leads us to an examination of the principles and practice that control the economic conditions of modern society. He does not allow that social economics can be forced into a theoretical system separable from the question of morals. State law and speculative philosophy cannot solve the social problem with which modern nations are concerned. Reason, since the fall, requires revelation as an essential complement for its just conclusions in social matters; and the will, tending towards evil, must be upheld and moved by the graces which the Christian dispensation alone furnishes, in order to attain peace and good order among men.

Guarding this truth as his underlying principle Dr. Kempel reviews in turn the so-called classic doctrine of economics in the light of the actual circumstances and difficulties with which man as member of the social organism has to contend. In like manner he examines the question from the historical point of view. And with these speculations he contrasts the Catholic position as indicated by the doctrine of the Church and illustrated by the Encyclical *Rerum Novarum* of Leo XIII. He sifts the arguments both positive and negative from all sides, entering into the capacities, duties, and responsibilities of the individual, the family, the community, the State, humanity at large with its ultimate purpose of social interaction, so as to leave intact the principle of liberty, which aids man to the attainment of true and lasting happiness.

As a result of his review of these elements and the examination of the causes operating in their adjustment, Professor Kempel advocates an entire reconstruction of views and methods in harmony with the divine purpose and the Christian law which have been wholly ignored

in our modern economic philosophy represented by the great universities of the European continent. But the author goes further. He warns against the modern tendency among Catholics to make what he calls inter-confessional alliances as an aid to the promotion of economic interests upon a so-called Christian socialistic basis. This portion (*Anhang*) of the volume, covering about 150 pages, seems to us to be of more direct importance to our modern student of economics, in view of the general tendency, especially in America, to eliminate the lines which separate positive Catholicism from the so-called Christianity which more or less ignores the necessity of dogma and personal discipline in religious life. We are gradually drifting back into those pagan ethics which produced fine specimens, from time to time, of the natural man, but which, if they sufficed to answer the need of the human soul, would make the evangelical law superfluous. The line of argument which forms the preamble and basis to this warning in the author's work is indeed necessary to direct the mind and open it to the importance of the conclusion; but the tracing of this argument cannot be said to be the exclusive or principal merit of Dr. Kempel or any Catholic author of these days; on the other hand, there is every evidence that we are tending to lose sight of the dangers that accompany the liberal movement which sees the essence of all Christian obedience in the sentimental recognition of the Divine Fatherhood and the human brotherhood, without allowing due importance to the revealed ordinances which regulate the relations between the creature and the Creator, and between man and man as members of the same social organism.

The author builds his statements throughout upon good authority; he is happy in his illustrations, and puts the reader at ease by a careful noting of his citations. An excellent topical index at the end of the volume renders it available as a work of ready reference.

FIRST YEAR'S LATIN GRAMMAR. By the Rev. G. E. Viger, S.S., St. Charles College, Ellicott City, Md. Second Edition, revised. Baltimore and New York: John Murphy Company. 1902. Pp. 211.

What recommends this manual at first sight is its simplicity; and in a Latin Grammar that feature is of primary importance to the learner. Since Father Viger writes this book as the result of observation and experience in teaching during a number of years, we may assume that it meets a practical need. He justly advocates a system in which the student is not from the beginning confronted with nice-

ties and exceptions, which he cannot appreciate until he knows the application of the rules. Hence our author confines the learner during the first half-year entirely to the study of the general rules of etymology; later he deals with exceptions and irregularities. Furthermore, with a view to impart a practical knowledge of the Latin language to his pupils, Father Viger follows the analogy of the natural method by which we acquire our native language. Here the operation of the living teacher precedes the printed instruction by frequently exercising the pupil's mind, eye, and ear through oral and written expression of thoughts in the idiom to be learnt. These exercises he would have the teacher work out with some originality. And to this the book leads the way by some apt examples and a topical index, which is at the same time a small dictionary. The typographical make-up of the book is exceptionally good and arranged with a view to instruct the mind through the eye.

Book Notes.

The International Theological Library announces a new and important work, entitled, *The Ancient Catholic Church*, by Dr. Robert Rainy, of Edinburgh. It deals with the post-Apostolic age and carries us down to the Fourth General Council of Chalcedon and the Monophysite condemnation. As it takes in the Ecumenical Councils of Nice (325) and of Ephesus (431) as well as Chalcedon (451), it ought to throw additional light for non-Catholic Christians upon the Primacy of the Pope. The Scribners are the American publishers, and they promise to bring out the work in a few weeks.

The Rev. Joseph Putzer, C.SS.R., author of the *Commentarium in Facultates Apostolicas*, whose paper, "De Sanatione matrimonii in radice," provoked some criticism as well as approbation on the part of leading canonists among our hierarchy and clergy, has written an interesting reply giving several cases as practical illustrations in defence of his position. The paper, having reached us too late for this number, will be published in the March issue.

Readers of THE ECCLESIASTICAL REVIEW will probably recall the discussion of an important moral and physiological problem carried on in these pages (Vols. IX and X) during the years 1893 and 1894. Some forty of the leading medical practitioners in the United States and England were consulted by us as to their views regarding the grounds for a definite diagnosis in cases of ectopic gestation which involved danger to the lives of a mother or her child or both. When all the testimony based on observation of facts in the case and consentient medical experience had been

collated, it was placed in the hands of the Rev. Father René Holaind, S.J., and submitted to the three most eminent writers on Moral Theology, viz., the Rev. A. Lehmkuhl, S.J., the Rev. Jos. Aertnys, C.SS.R., and the late Father Aloysius Sabetti, S.J. Other theologians became interested in the discussion, and among them the Rev. A. Eschbach, Rector of the French Seminary in Rome, who published an extended critique of the position taken by the writers in the REVIEW in the Roman monthly, *Analecta Ecclesiastica*. The strictures of Dr. Eschbach were duly recognized by us, but they did not seem to cover all the phases of the subject. As the matter was and is of great practical importance, Dr. Eschbach was led to devote himself to a special study of the question in all its moral bearings. The result is now published in a large octavo volume of nearly 600 pages, entitled *Disputationes Physiologico-Theologicae*, published by Desclée, Lefebvre & Company, Rome and Paris. An illustrated *schema*, made by a Roman physician, Dr. Leopold Taussig, accompanies the volume, under separate cover, and is of substantial aid to the correct understanding of the physiological status of the problem. The matter, if it were published in English, would be of service to all physicians who take a Christian view of the responsible duties of their profession; and we hope to find a way of issuing a separate supplement for medical readers of THE DOLPHIN in order to put them in possession of the moral aspect of questions treated by Dr. Eschbach in the volume referred to.

Parts IV and V of the Book of Psalms in the Cambridge Bible Series for Schools and Colleges have just been issued by The Macmillan Company. The notes by Dr. Kirkpatrick are scholarly and without sectarian bias. The same Company issues a new guide to Palestine and Egypt which will be found of great help to Bible students.

The Egypt Exploration Fund has recently sent to the curators of the Pittsburg Museum, among other valuable antiquities, a sarcophagus belonging to the royal family of Zer, as is indicated by the hieroglyphic inscriptions on the mummy case. This would mean an age of nearly 7,000 years, if the chronology of the Egyptian dynasties, as evolved by modern archæologists, can be relied on. Another find now in our possession is a vessel of King Ka, whose date lies even farther back in the history of the kings buried in Upper Egypt.

Speaking of Oriental chronology, there is still not only uncertainty regarding the hieroglyphic expressions conveying the length of individual dynastic reigns, but also doubt as to how time was computed at various periods of early Egyptian and Assyrian history. Père Scheil, a recognized authority in Orientalia, recently published a Babylonian tablet which represents a contract for hire of workmen. It states that "the engagement of 123 men for four months is equivalent to that of 14,406 for one day." Father Scheil computes from this that the lunar month was one of twenty-nine and a quarter days or slightly more. This would have necessitated an intercalary month about every two years, in order to bring the time schedule into harmony with the solar year.

Professor Haeckel writes to his New York publishers that the German editions of his recent volume, *The Riddle of the Universe*, had sold to the extent of 14,000

copies to December of last year. What a sad commentary on the materialistic tendency of our so-called intellectual people!

Dr. Alexander Whyte has undertaken to arrange a selection of what he calls Cardinal Newman's best writings, to be published by Longmans, Green & Company, under the title of *Newman: An Appreciation.* It is to be seen what the Rev. A. Whyte appreciates as Newman's best, especially from the religious standpoint.

Justin McCarthy is about to write an addition to his interesting *History of Our Own Times* which will include the last years of Queen Victoria. His history of Queen Anne is presently in the press of the Harpers.

We advise all who are interested in the conversion of members of the Anglican Communion to read Father McNabb's article, "The First Eirenicon of the Twentieth Century" in the present number. The volume to which he refers has not yet been announced by the American publishers (Longmans), but the printed sheets were submitted to the writer of the article by the author, the Rev. Spencer Jones, M.A., who, it will be remembered, created a decided stir about a year ago in London, at a meeting of the Association for the Promotion of the Reunion of Christendom, by his statement that there could be no question as to the Primacy of St. Peter from the standpoint of the Bible and historical tradition. Now, Viscount Halifax, the leader of the movement in the Anglican Establishment, whose visit to Rome in 1896 elicited the declaration of Leo XIII as to the invalidity of Anglican Orders, in a preface to the new volume, practically acknowledges that the Primacy of St. Peter is an undeniably present fact. He thus removes the main difficulty in the way of reunion, apart from some disciplinary obstacles that are in reality of little moment except to the individual. There is every reason to hope that this latest enunciation, which has in it all the ring of open sincerity, will lead to large accessions from the Anglican body to the one true fold of Christ. The former Secretary of the Association for Reunion, the Rev. Frederick George Lee, D.D., Canon of Lambeth, who was one of the two members who drew up the Latin propositions in defence of the Anglican claims submitted to the Holy See in 1896, has already made public renunciation and has been received into the Catholic Church. Father McNabb's article will be followed by another in which the differences between the present Anglican position as set forth in the new volume (*England and the Holy See*) and the Roman Communion are examined in detail.

Moral Principles and Medical Practice, by Father Charles Coppens, S.J. (Benziger Bros.), has been translated into French under the title *Morale et Medicine*. The French edition has a preface and notes by Dr. Georges Surbled.

Recent Popular Books.

ANGEL: B. M. Croker. *Dodd.* $1.50.

A young English officer befriends his child cousin, the unloved step-daughter of an Indian colonel, and after her mother's death becomes her guardian. When she returns from school, the gossip of the Indian station in which they live forces them into marriage, and the reappearance of a woman whom he once loved complicates the comedy of misunderstanding and final affection inevitable in such cases in fiction. Native superstition and customs are accessories valuable to the author.

AUDREY: Mary Johnson. *Houghton.* $1.50.

The heroine, sole survivor of a family of Virginian colonists massacred by the Indians, is adopted by a young gentleman who, after making due provision for her maintenance, straightway forgets her until he returns after a long sojourn in the mother country to find her beautiful, although untaught in many things, and capable of winning the heart which he had meant to give to the lovely Evelyn Byrd, who loves him. Her education is accomplished in a novel fashion and the ending is unexpected. The story is more closely knit and logically developed than its author's former books and is equally well written.

BALLET DANCER: Matilde Serao. *Harper.* $1.50.

A painful, carefully detailed description of a chorus dancer's life, temptation and downfall, too plain to be recommended even as a deterrent for a stage-struck girl, but not tolerant of sin or immoral in spirit. An excellent study of convict life and feeling occupies the latter half of the volume, and is unique in showing the play of influence between the prisoners and the prison officers' families.

BY THE HIGHER LAW: Julia Helen Twells. *Coates.* $1.50.

A story asserting the communion of sinners: confession of similar wickedness brings the hero and heroine into sympathy.

CHINA IN CONVULSION: Arthur H. Smith. 2 vols. *Revell.* $5.00.

The author brings many charges against the allied troops and many against missionaries, Catholic missionaries in particular, seeming to blame them for really believing in their religion instead of cherishing a feeble hope that it may be true. Such sympathy as he has seems to be reserved for the Chinese party of discontent. He has been nearly thirty years in the empire, but the erratic disposition manifested in his distribution of approval makes it necessary to accept all his testimony with caution.

CRY OF THE TWO THIRDS: S. R. Graham Clark. *Earle.* $1.50.

A huge tract advocating prohibition as a specific remedy for everything; absolutely artless, and in no way connected with the books which it resembles in title.

CYNTHIA'S WAY: Mrs. Alfred Sidgwick. *Longmans.* $1.50.

An heiress wishing to escape from her mercenary wooers becomes a governess in a German family of the middle class and sees both good and bad types of the race and of the social plane. She chooses to stay in Germany as the wife of the best specimen and as the good genius of the three exceedingly well-imagined children of the story. Although not always probable, the book is very amusing.

DEBATABLE LAND: Arthur Col ton. *Harper.* $1.50.

The author carefully imitates every literary vice known to the imitators of

Pater and the worshippers of Whitman, and adds iteration, producing a style irritating to read, but fortunately easy to forget. The story is of a young woman with two lovers, of whom one vociferously orders her to marry him, while the other woos her with music and assiduously performs his work as a volunteer soldier in the civil war.

ESSAYS AND ADDRESSES: Augustine Birrell. *Scribner.* $1.00.

Ten papers are included in this volume, and of the five biographies Froude's is remarkable for its severity of condemnation and for its plain exposition of Froude's hostility to Catholicism. Wesley, Browning, Peel, and Bagehot are the other subjects, and the other papers are on important miscellaneous topics. The style and the method of treatment make the volume important.

FIREBRAND: S. R. Crockett. *McClure.* $1.50.

The Scottish hero and his friends, an English merchant, a French nobleman, a Spanish murderer, and a gypsy, carry off Queen Cristina and Queen Isabella during the Regency, being incited to this grand international performance by an Abbot who is a Carlist, and keeps a rack, which he uses on the hero when he goes to explain that he did not long detain the Queens after capturing them, because one of the Carlist generals wished to murder them. The heroine, a rather sorry specimen of Spanish girlhood, rescues him almost before the wheel begins to turn, and long before he has been stretched as much as the author stretches possibilities.

GOD WILLS IT: William Stearns Davis. *Macmillan.* $1.50.

A long, complicated story in which the heroine, a Greek princess, is wooed by two Christians and a Mohammedan and secretly loved by a Spanish Moor more truly heroic than the valiant and successful Norman hero. The time is the second stage of the first crusade, and the action takes place in Sicily, France, and the East. The author makes use of all the horrors of the time, from dungeons to the siege of cities, and he jests a little at the expense of an ill-managed monastery, but his Popes and priests, even to the chaplain militant, are drawn with good intention, and upon the whole the romance is uncommonly good of its kind in spite of an occasional anachronism.

HOUSE DIVIDED: H. B. Marriott-Watsen. *Harper.* $1.50.

The son of a peer's first wife, his birth unknown to his father, goes to England from Vermont, supposing himself to be the Earl's cousin of an elder branch and therefore the lawful owner of the estates. He asserts his supposed rights, is fiercely opposed, gives his father a mortal wound, and is killed by his half-brother and mourned by his half-brother's wife and cousin, both of whom love him. The time is the middle of the eighteenth century and the ladies use sharply definite terms in referring to personal morality, and certain scenes, although perfectly consistent with the time, further unfit the story for youthful readers. The style belongs to no century whatsoever, but is a special creation.

HOW TO REMEMBER: Eustace H. Miles. *Warne.* $1.00.

A valuable collection of aids to memory, some capable of general application, others adapted to particular cases. The author's view is that every sense, every natural inclination to associate and group, and even every weakness should be used to assist the memory.

JOHN FORSYTH'S AUNTS: Eliza Orne White. *McClure.* $1.50.

Three spinsters, one beautiful and clever, one housewifely, and one pretty and sweet-tempered, their nephew and his children are the characters in a series of pleasantly told sketches, including the tale of his second marriage. A country village and church make the background.

LOVE'S ITINERARY: J. C. Snaeth. *Appleton.* $1.50.

The hero, a profligate peer of the eighteenth century, loses his last penny at cards and kills a man by misadventure just as his betrothed, a peer's daughter,

comes to him to escape from a marriage to which her father would compel her. The two elope, are irregularly married, and wander about the country together, meeting adventures of many sorts, until her father overtakes them and is reconciled to them almost at sight. It is a piece of pleasant extravagance.

MISTRESS JOY: Grace McGowan Cooke and Annie Booth McKenney. *Century*. $1.50.

The heroine is the daughter of a Methodist preacher who worked in the South during the earliest years of the nineteenth century. Aaron Burr is one of the prominent characters of the story and Louis Philippe appears in it. It is well written and its theology is used merely as a means to define its characters, not in any argumentative spirit.

MY LADY PEGGY GOES TO TOWN: Frances Aymar Matthews. *Bowen*. $1.50.

The heroine's adventures arise from the foolish assumption of male attire for inadequate reasons and under entirely improbable circumstances, and they end happily in flat defiance of possibility. As a play, the story might pass, but as fiction it barely misses absurdity.

NUMBER ONE HUNDRED AND FORTY-TWO. Henry M. Hyde. *Stone*. $1.25.

Written in the tongue created for the New York street boy by reporters and playwrights, and occasionally used by him, the book amuses by its verbal atrocities, but one of its short stories gives a sufficient sample of its quality and it becomes wofully wearisome in a quarter of an hour.

ORDEAL OF ELIZABETH: Anonymous. *Taylor*. $1.50.

A clever story of a young girl's foolishness and startling punishment. A Protestant, and absolutely ignorant of the world, she secretly marries a man unworthy of her, and narrowly escapes conviction as his murderess when he is poisoned at a moment opportune for her. Life in an American country town and certain phases of metropolitan society are equally well described.

PINES OF LORY: J. A. Mitchell. *Life Co*. $1.50.

The hero and heroine are landed on the wrong island off the Canadian coast and discover that the only inhabitant of its only house has just died. They take possession of his home and stores, and live a Robinson Crusoe life until rescued by his daughter, who comes to visit him. Incidentally they fall in love, and the loss of their steamer puts an end to a priest who for entirely mercenary purposes was trying to persuade the girl to enter a convent. This character mars a well-planned variation of a familiar story.

POEMS AND INSCRIPTIONS. R. W. Gilder. *Century*. $1.00

Sonnets, the eulogies of Nicolay, Garfield, and the late President, the poem read at the Buffalo Exposition and a few other pieces are included in this volume, which is very small, but worth reading, especially for "Syria," a remarkable utterance from a Protestant.

SHIPMATES. Morgan Robertson. *Appleton*. $1.50.

Short nautical stories, some farcical and some tragic, make up an amusing volume, by no means adapted to encourage a taste for a mariner's life, but pleasant to read ashore.

SONS OF THE SWORD: Margaret L. Woods. *McClure*. $1.50.

An Irish girl in Spain at the time of Napoleon's invasion is pursued by one of Napoleon's officers and by the Little Corporal himself. The chase continues nearly to the very last chapter, in which the heroine meets her brother, and the officer is killed. Napoleon is made an utterly intolerable brute, whose conquest of his soldiers' hearts is due to histrionic ability; Sir John Moore is glorified; the Spanish appear as true patriots and the French officer is cured of ferocity and becomes refined under the influence of love.

STORY OF SARAH: M. Louise Forsslund. *Brentano*. $1.50.

The heroine, a nervous, somewhat hysterical girl, hesitates between an honest, simple lover, and an eloquent

scoundrel who masters her will by his voice and glance. She escapes him after a series of possible but highly unpleasant scenes. The best part of the book is the description of the honest lover's family, their behavior and conversation.

STUDIES OF TREES IN WINTER: Annie Oakes Huntington. *Knight.* $2.25.

An interesting volume, well illustrated with colored plates and photographs, showing tree buds in color, and bark and fruit in black and white, thus making it as easy to recognize a tree in winter as in summer. The author enriches her descriptions with many curious bits of information and writes very pleasantly.

THYRA: Robert Ames Bennett. *Holt.* $1.50.

Three explorers rediscover Symmes' Hole and find it inhabited by prehistoric and mythological monsters, giants, giantesses, and one of those remarkably unsophisticated but pugnacious races peculiar to Utopias. They escape alive after killing monsters and average citizens in large numbers, and their story is good of its kind.

TWO RENWICKS: Marie Agnes Davidson. *Neely.* $1.50.

Argument between an apostate and a Catholic, the former emerging triumphant, is the chief interest of this story, which eulogizes the Salvation Army.

UNDER THE SKYLIGHTS: Henry B. Fuller. *Appleton.* $1.50.

An intentionally upright, but entirely selfish and ignorant artist, with much native ability and a strong will, subverts or neutralizes all the attempts at well-doing which he encounters, simply by proclaiming that they are not the best possible means of improving the human race and the conditions of living. His efforts recoil upon himself when he meets really able and powerful persons, and he becomes very little better than the wire-pulling, managing, advertising painters whom he has despised. The moral seems to be that a man's energy must be used in conducting his own life, saving his own soul, and loving his fellow beings as they are. The author is occasionally pitiless, but with reason.

WHILE CHARLIE WAS AWAY: Mrs. Poulteney Bigelow. *Appleton.* $1.25.

Charlie, apparently a decent, self-respecting gentleman, having left his wife at home when duty took him to South Africa, she confides her emotions, wishes, and behavior to a kinsman, and disgusts and frightens him almost enough to cure him of the affection which he secretly entertains for her. Her husband dies, the Irish lover whom she has encouraged very sensibly flees, and she and her kinsman promptly betroth themselves. As she is thirty-eight years of age she is ludicrous even when her folly becomes sin, but she is as unfit for decent society as the visiting Elizabeth.

WOOING OF SHEILA: Grace Rhys. *Holt.* $1.50.

An Irish love story in which the hero has to conquer a determined rival, and also the resolute selfishness of his own father. It is an odd mixture of the tragical and the idyllic, and ends in a charming scene of happiness.

WORLD AND WINSTOW: Edith Henrietta Fowler. *Dodd.* $1.50.

A young gentlewoman and the well mannered but only snobbish son of a tradesman grow up together, he always successful in school, she always industrious, but seldom brilliant. Oxford for him and the work of a governess for her, separate them, and afterwards his private secretaryship and her typewriter's place force them further apart. He is betrothed to his employer's daughter, a good-humored flirt who soon discards him as coolly as he has discarded the heroine, and he returns to his early love to find her engaged to their former teacher, an admirable person.

Books Received.

THEOLOGY.

De Bulla Innocentiana seu de Potestate Papae committendi simplici Presbytero Subdiaconatus et Diacon.—Collationem disquisitio historico-theologica. Auctore P. Pio a Langonio Ord. Min. Cap. Ex bibliotheca Romanae Ephemeridis *Analecta Ecclesiastica*. No. 14. Romae. 1902. Pp. 106. Constat. Lib. L. 4. Pp. 1.

Ordo Divini Officii Recitandi Sacrique peragendi in usum Cleri Dioecesis Indianapolitanae, ex apostolica concessione, juxta Kalendarium Cleri Romani proprium dispositus, atque auctoritate Ill'mi ac R'mi D.D., Francisci Silae Chatard, D.D., Episcopi Indianapolitani, Rev. F. H. Gavisk, Sacerdote ejusdem Dioecesis redactore, editus, pro anno Domini communi MCMII. Indianapoli: Typis The Hollenbeck Press. 1901. Pp. 111.

De Genuino Morali Systemate S. Alphonsi. Dissertatio Irenico-Critica auctore D. Majolo de Caigny, O.S.B., Congregationis Brasiliensis. Brugis: Typis Societatis Sancti Augustini, Desclée, de Brouwer et Soc. 1901. Pp. 316. Prix, 5.00 francs.

Patristische Untersuchungen. Von Lic. theol. Arthur Stahl. I. Der erste Brief des römischen Clemens. II. Ignatius von Antiochien. III. Der "Hirt" des Hermas. Leipzig: A. Deichert (Georg Böhme). 1901. Pp. 359.

Die Wirkungen des Busssakramentes nach der Lehre des heiligen Thomas von Aquin. Mit Rücksichtnahme auf die Anschauungen anderer Scholastiker dargestellt von Michael Buchberger, Stipendiat und Präfekt im erzb. Klerikalseminar zu Freising. Gekrönte Preisschrift. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. St. Louis, Mo: B. Herder. 1901. Pp. 216. Preis, $0.85, net.

The Catholic Church from Within. With preface by the Cardinal Archbishop of Westminster. London, New York and Bombay: Longmans, Green and Co. 1901. Pp. xviii—396. Price, $2.50.

A Practical Commentary on Holy Scripture. For the use of those who teach Bible History. By Frederick Justus Knecht, D.D., Auxiliary Bishop of the Archdiocese of Freiburg. Translated and adapted from the sixteenth German edition. Preface by the Rev. Michael F. Glancey, Chancellor of the Diocese of Birmingham. Containing 92 illustrations and four colored maps. St. Louis, Mo.: B. Herder. 1902. 2 vols. 8vo. xxxvi—84 pp. Half Morocco. In 2 vols. *Net*, $4.00.

Text-Books of Religion. For Parochial Schools and Sunday-Schools. By the Rev. P. C. Yorke. The First Grade—pp. 31; the Second Grade—pp. 64; the Third Grade—pp. 128; the Fourth Grade—pp. 304. San Francisco: The Text-Book Publishing Company. 1901.

Commentaria in I P. Summae Theologicae. Thomae Aquinatis, O.P. A. Q. 1 ad Q. xxiii (De Deo Uno). P. Fr. H. Buonpensiere, O. Fr. P. Apud Fridericum Pustet: Ratisbonae, Romae, Neo-Eboraci. 1902. Pp. xvi—976.

PHILOSOPHY.

PHILOSOPHIE GÉNÉRALE ET MÉTAPHYSIQUE. Tome I de la Bibliothèque du Congrès International de Philosophie. Paris: Librairie Armand Colin. Pp. xxii—460. Prix, 12 fr. 50.

INSTITUTIONES PHILOSOPHIAE MORALIS ET SOCIALIS, quas in Collegio Maximo Lovaniensi Societatis Jesu tradebat A. Castelein, S.J. Bruxellis: Société Belge de Librairie. 1899. Editio major, pp. 663, 6 frs.; editio minor, pp. 372, 4 frs.

RELIGIOUS EDUCATION AND ITS FAILURES. By the Right Rev. James Bellord, D.D., Titular Bishop of Milevis. Revised and enlarged. Notre Dame, Indiana: *The Ave Maria*. 1901. Pp. 80. Price, $0.10.

FIND THE CHURCH. An Aid to the Inquirer. William Poland, S.J., St. Louis University. Pp. 29.

ASCETICA.

A TREATISE OF SPIRITUAL LIFE. Translated from the Latin of Mgr. Charles Joseph Morozzo, Cistercian Abbot and Bishop of Bobbio. By the Rev. D. A. Donovan, O. Cist. Second revised edition. New York and Cincinnati: Fr. Pustet. 1902. Pp. 513. Price, $1.00 *net*.

"ORATE, FRATRES," seu Euchologium ad usum Sacerdotum et Clericorum. Collegit, disposuit, edidit P. Gaudentius, ex-Definitor Generalis Ord. Fratrum Minorum Philosophiae et S. Theologiae Lector Generalis. Cum approb. Rev. Archiep. Friburgensi, etc. St. Louis, Mo.: B. Herder. 1901. Pp. xxiv—515. Price, $1.10 *net*.

INSTRUCTIONS AND PRAYERS FOR CATHOLIC YOUTH. With the imprimatur of the Most Reverend Archbishop of New York. New York, Cincinnati, Chicago: Benziger Brothers. 1901. Pp. 480. Price, $0.60.

SHORT VISITS TO THE BLESSED SACRAMENT. Compiled by the Rev. F. X. Lasance. New York, Cincinnati, Chicago: Benziger Brothers. 1901. Pp. 158. Price, $0.25.

A MANUAL OF ASCETICAL THEOLOGY; or, the Supernatural Life of the Soul on Earth and in Heaven. By the Rev. Arthur Devine, Passionist. London: New York: R. & T. Washbourne; Benziger Brothers. 1902. Pp. xxii—616. Price, $2.50.

THE CHILDREN OF NAZARETH. The Past in the Present. By É. Le Camus, Evéque de la Rochelle. Translated by Lady Herbert. Edinburgh: T. & T. Clark; New York: Benziger Brothers. 1902. Pp. 131. Price, $1.30.

DAS BITTERE LEIDEN UNSERES HERRN JESU CHRISTI. In vier Cyclen Kanzelvorträgen bearbeitet und gehalten von Johann von Gott Hiederer, Dompfarr-Expositus in Stadtamhof. Dritter und vierter Cyclus. Mit oberhirtlicher Genehmigung. Regensburg, Rom und New York: Fr. Pustet. 1901. Pp. 192. Preis, $0.35.

JESUS LIVING IN THE PRIEST. Considerations on the Greatness and Holiness of the Priesthood. By the Rev. P. Millet, S.J. English translation by the Right Rev. Thomas Sebastian Byrne, D.D., Bishop of Nashville. New York, Cincinnati, Chicago: Benziger Brothers. 1901. Pp. 517. Price, $2.00.

HISTORY.

FRANZ ANTON STAUDENMAIER (1800–1856) in Seinem Leben und Wirken dargestellt von Friedrich Lauchert. Mit dem Bildnis Staudenmaiers. St. Louis, Mo.: B. Herder. 1901. Pp. viii—544. Preis, $1.75, *net*.